

POSTHUMOUS ESSAYS BY RALPH WALDO EMERSON

SPIRALS
EXPRESSION
CHEMISTRY OF THOUGHT

*Purporting to be
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From Spirit*

RALPH WALDO EMERSON

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Vol. I

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No. 10

THE SPIRIT OF THE NEW AGE

By HARRY GAZE

Behold, I come, all things to fashion new,
To heal all wounds and banish care;
I come to thrill men's hearts to dare and do,
The life of love and work to share.
I am the Spirit of the New-born Age,
I come to flood each heart with Truth,
Inspiring prophet, poet, seer and sage
To Wisdom, and to Endless Youth.

I am the Spirit of Exultant Youth,
The Soul of all the Brave and Free,
And all who quaff my Golden Cup of Truth
Shall ever fair and youthful be.
I come to thrill each heart with perfect joy,
To join with all in laughing play:
The gray haired man shall be a dancing boy,
Each woman be a maiden gay.

I am the Master Lover of the Earth,
I glory in the Passion of the Sun
That woos the world to wondrous birth,
In varied forms, of essence one.
For love to reign forever is my plan,
In planet and in tiny plant.
I glory in the Passion of a Man,
In Life Force of the little ant.

I am the Messenger Divine of Peace,
And Love Alone Fulfills my Law:
Let all the slaughter of my loved ones cease,
Transmute all instruments of war,
For he who kills the least of all my kin
Attempts the Christ to crucify,
But he who puts away his sword and sin
In Time Untold shall never die!

I come as Lord of Life, with voice and pen,
To bring the Age of Love and Light,
From battleships, the toys of jealous men,
Make aeroplanes for peaceful flight.
And mount like eagles, golden winged and free,
To master time and conquer space,
And soar to sun-lit realms at thy decree,
Renewing strength, and youth, and grace.

I am the Glory of the Glad New Age,
I sing of Freedom and of Power;
I am the Author of each Holy Page;
And this is my Triumphant Hour.
I am the God of all the Gods on High,
But fear me not, O gentle soul,
For though I built each Planet in the Sky,
I am thyself, and yet the Whole!

THE MOTHERHOOD OF GOD

By ANITA TRUEMAN PICKETT

THE SPIRITUAL life of man is traced in the history of his gods. The elemental and tribal gods of antiquity, celebrated in the earliest art and literature, reveal to us the inner life of our remote ancestors. Critical study makes it plain that in every case, the god set before the people by their priests and poets, is the embodiment of their own highest aspirations, their loftiest ideals personified and deified.

In the Bhagavad Gita, the Divine One, in the person of Krishna, is represented as saying:

"There be those, too, whose knowledge, turned aside
By this desire or that, gives them to serve
Some lower Gods, with various rites constrained
By that which mouldeth them. Unto all such—
Worship what shrine they will, what shapes,
in faith—

'Tis I who give them faith! I am content!
The heart thus asking favor from its God,
Darkened but ardent, hath the end it craves,
The lesser blessing, but 'tis I who give!"

In these lines is expressed the great truth which the seers of all ages have taught. There is one Divine Life, without qualification or limitation, and therefore inconceivable to the finite mind, though apprehended through devotion. Each human soul clothes this Divine Life in an image of its own creation. Through this concept the Spirit reaches us, giving what we are capable of asking, revealing what we are able to understand, and no more. "The eye by which I see God is the same by which He sees me."

So the Jews had their God of battles, and the Greeks their Logos. The Christians came to worship the Father in Heaven, and a large proportion of the

Oriental people, childlike and familiar in their attitude toward God, have adored the aspect of Divine Motherhood, as underlying all other human conceptions of Deity.

These varying ideas of God are typical of the people who have entertained them. A tribe whose very existence depends upon the conquest of their neighbors, heard "the voice of the Lord" in the command of their leaders to kill and destroy. In our own time, in the East, under the influence of worship of the Mother, we find a distinctly feminine civilization, and in the West, where Deity is masculine, an aggressive, practical habit of living, carried to the extreme.

What we worship, we tend to become. God is in it all. He is content to work through all means, to sanctify any shrine, to answer any prayer, which may lead a soul nearer to realization. So in the East He has unfolded the spiritual, and in the West the material qualities of humanity, waiting for the time to come when a desire for greater completeness and harmony should arise and men should find in God's heart the supreme Cosmic Romance, and learn to worship that blending of the Divine Fatherhood and Motherhood which makes the manifest universe possible.

That time has come. "The marriage of continents, climates, and oceans," which Whitman heralded, is accomplished. Commerce has all but banished the word "foreign" from our vocabulary. We have passed beyond the stage of prejudice against the customs and opinions of alien peoples. We approach them now with scientific or artistic, if not with sympathetic interest. We are building the best they can give into our own systems, and they are learning to adapt some of our methods and inventions.

At the same time, almost without our knowledge, our idea of God has passed through one of those many metamorphoses which mark the history of man's relation to his Maker. He is no longer an autocratic, arbitrary ruler, but a wise and tender companion-spirit, forming us, through the organic unity of our being, with the One Life. We still use the

masculine pronoun, but we have woven into the image of Deity many of the feminine elements which predominate in Eastern thought. John Burroughs expresses a distinctly Oriental conception in the following sentence from one of his most recent essays:

"We shall never be nearer God and spiritual and transcendent things than we are now. The babe in its mother's womb is not nearer its mother, than we are to the invisible sustaining and mothering powers of the universe, and to its spiritual entities, every moment of our lives."

The distinction between the two ideals is not entirely geographical, nor has the Divine Motherhood ever been without witness among men. In the Catholic Church the worship of the Virgin has embodied the longing of large numbers for a sense of nourishing, intimate mother-love in God. Men of religious tendency and temperament among the scientists have deified Nature as the Universal Mother. Theological writers have duly drawn authority from the scriptures to prove that the Holy Spirit is feminine in all its qualities, and that the human trinity of Father, Mother, and Child, has its origin and prototype in the Divine Trinity, Father, Spirit, and Son. And in the common life of human homes, women have found in their experience of motherhood a nearer communion with God than any sacrament can bestow.

The present wave of reaction toward the worship of the Motherhood in God is part of the rhythmic swing of human thought toward the spiritual, which has brought with it the exaltation of womanhood on a nobler basis than ever before. We are finding the Motherhood in God more fully, because we have found new elements of divinity in human womanhood. Undoubtedly the chief influence in this direction has been the importation of Oriental thought, with its worship of the Divine Mother, and its apotheosis of the function and achievement of motherhood in humanity. But our own poets felt the impulse before commerce made it common.

The accompanying poem by James G. Clark is comparatively little known.

It embodies the sense of Cosmic Motherhood more richly than anything else I have found in our Western literature. Edwin Markham's "Song to the Divine Mother" expresses the age-long hunger and hope of the race for coming of the "Bride of God". Robertson and Trench among the theologians have pleaded for this ideal. They are liberally quoted in an elaborate treatise on this theme, entitled "The Great Mystery", by Elizabeth and William Jefferys. Our own Walt Whitman has done much to make us feel that all creatures are love-children of that God, in whose image men were created male and female.

By whatever means the conception of the Motherhood in God has come to us, it is thrice welcome. It will not

supplant our long-cherished Fatherhood, but comes, as a bride, to make a home in the house of God. As we worship the Unity of these qualities in God, we shall develop the harmony of them in ourselves. The ideal human character, the creative soul, always embodies both masculine and feminine attributes. All great men have been largely feminine, and all great women masculine. There are conditions in every life which call for this completeness and fluency of consciousness. We may hope that the growth of this conception of the Familyhood of God (Father, Mother, and Child) will do much to develop completeness of individual character, and to sanctify the life of the human home.

THE INFINITE MOTHER

By JAMES G. CLARK

I am mother of life and companion of God,
I move in each mote, from the suns to the sod,
I brood in all darkness, I gleam in all light,
I fathom all depths and I crown every height;
Within me the globes of the Universe roll,
And through me all matter takes impress and soul,
Without me all forms into chaos would fall;
I was under, within, and around, over, all,
Ere the stars of the morning in harmony sung,
Or the systems and spheres from their grand arches swung.

I loved you, O earth, in those cycles profound,
When darkness unbroken encircled you round,
And the fruit of creation, the race of mankind,
Was only a dream in the Infinite mind.
I nursed you, O earth, ere your oceans were born,
Or your mountains rejoiced in the gladness of morn,
When naked and helpless you came from the womb,
Ere the seasons had decked you with verdure and bloom,
And all that appeared of your form or your face,
Was a bare lurid ball in the vast wilds of space.

When your bosom was shaken and rent with alarms,
I calmed and caressed you to sleep in my arms;
I sung o'er your pillows the song of the spheres
Till the hum of its melody softened your fears,
And the hot flames of passion burned low in your breast
As you lay on my heart like a maiden at rest.
When fevered, I cooled you with mist and with shower
And kissed you with cloudlet, and rainbow, and flower,
Till you woke in the heavens arrayed like a queen,
In garments of purple, of gold, and of green,

From fabrics of glory my fingers had spun
For the mother of nations and bride of the sun.

All creatures conceived at the Fountain of Cause
Are born of my travail, controlled by my laws;
I throb in their veins and I breathe in their breath,
Combine them for effort, disperse them in death;
No form is too great or minute for my care,
No place so remote, but my presence is there.
I bend in the grasses that whisper of spring,
I lean o'er the spaces to hear the stars sing,
I laugh with the infant, I roar with the sea,
I roll in the thunder, I hum in the bee;
From the center of suns to the flowers of the sod,
I am shuttle and loom in the purpose of God,
The ladder of action all spirit must climb,
To the clear heights of love from the lowlands of Time.

'Tis mine to protect you, fair bride of the sun,
Till the task of the bride and the bridegroom is done;
Till the roses that crown you, shall wither away,
And the bloom on your beautiful cheek shall decay;
Till the soft golden locks of your lover turn gray,
And the palsy shall fall on the pulses of day;
Till you cease to give birth to the children of men,
And your forms are absorbed in my currents again.
But your sons and your daughters, unconquered by strife,
Shall rise on my pinions and bathe in my life,
While the fierce glowing splendor of suns cease to burn,
And bright constellations to vapor return,
While new ones shall rise from the graves of the old,
Shine, fade, and dissolve, like a tale that is told.

GOD is both a Divine Human and a Human Divine. He is both a Divine Humanity and a Human Divinity. He is a Divine Spirit Brooding Over and Impermeating the World of Matter and Darkened Human Life, and also the Spirit of an Out Crying Humanity Asking for the Bread of Life. He is the Hunger and the Cry and the Answer and Fulfilment. He is an Aspect. Always Good. There is no Evil. Evil is Negation. There is no Real Negation. God is Affirmation. All is Affirmation. The Divine Humanity and the Human Divinity meet. They are Phases. They are a Reciprocal One.

I AM the One Self in all Nature, in all beings and I will that my outer being shall become strong and vigorous, that it may more fully express the Love, Power and Wisdom of the Self, during a life of ceaseless, joyous activity in the service of the Self.

New Life Daily Affirmations

"Nerve us with incessant affirmatives."—Emerson.

WE believe in the special power of united thought, and cordially invite our readers to join with us in a few moments daily concentration upon these affirmations.

December 1

I will be myself

December 2

I desire to be broad and tolerant

December 3

New ideas are ever welcome

December 4

Truth is the only purity

December 5

Love is the source of happiness

December 6

I will express unflinching kindness

December 7

Persistent cheerfulness shall be my habit

December 8

I dare to follow my soul's promptings

December 9

My courage grows, day by day

December 10

My moods are under my control

December 11

Self-control is my ceaseless aspiration

December 12

I have courage to take the initiative

December 13

My self-reliance is daily increasing

December 14

The body is my faithful servant

December 15

Every organ of my body responds to my intelligent will

December 16

I daily aspire to more perfect life

December 17

My thoughts are increasing in harmony and power

December 18

I am determined to unfold the ideal

December 19

My ideals are constantly expanding

December 20

I charge my mind with creative energy

December 21

I will be true to myself

December 22

My life is moving on to better things

December 23

The power within me is superior to my difficulties

December 24

The power is within me to be calm and serene at will

December 25

My thought to every living creature is peace and good-will

December 26

Life is expression: I will seek to express the new

December 27

I will be original, create and grow

December 28

My time shall never be wasted in regret

December 29

Constructive thought is a definite creative force

December 30

I am thankful for life's experiences and opportunities

December 31

I create joy by giving joy

DO you know what it is to get a "lickin" and then feel a little bigger after the "lickin"? Well, I do, and it was not so bad, even though the bones ached and the flesh smarted. For the spirit wasn't "licked." How grand it is to go through life with this invincible spirit! How it levels the mountains and makes fair the plains! How

it makes the desert blossom as a rose and dries up the waste places! How it bridges chasms and romps with the stars! Dear friend, we can all have more of this invincible spirit. With it we may become like unto the angels and arch-angels. Without it we are but a clod of earth. It comes by inner reachings into Reality!

LEAD ME GENTLY

By NORMAN HAZELTINE

Lead me gently, loving Lord, as the mother leads her child,
Overlooking doubting moods, and my oft complainings wild.
Teach me kindly day by day, things I do not understand,
Pardon disobedience blind, let me feel thy keeping hand.

I believe thy noble heart, yet distrust lurks in my mind
When unwelcome things approach which show not thy way is kind.
Fears and murmurs then arise, anger rears his willful head,—
Heed not fretful ragings then, nor the word unwisely said.

Take me in thy pitying arms, as the mother stills her child,
Press me to thy bosom warm, melt my feelings hard and wild.
Conquer all my fear and wrath with thy goodness, faithful, mild,
Thou the gracious Parent high, I the foolish little child.

Grant me shame for willful wrong, sorrow for mistake of right,
Let me see my duty plain with the joy of inner light.
Give me love for all thy truth, make me wise to know the same,
Let me love thy people all, whatsoe'er their creed or name.

Give me love to all around, love that speaks in eye and voice,
Making glory for my Lord, making other hearts rejoice.
Make me crave for righteousness, longing to be pure in heart,
Longing to behold my Lord, and to ne'er from him depart.

SAINTE Paul had the right idea of it when he called the carnal man, or the sinful man, "the old man," and the spiritual man the "new man." For sin is constant dieing and virtue is constant renewing. This quality of always dieing is an inherent quality of sin, and error, and self-abuse. For self-abuse is all that sin consists of. Nothing else. And this self-abuse ends in death, and is a constant process of dieing. Error and sin are thus their own condemnation. There is no future or distant punishment that is not inherent and bound up in the present deviation from rectitude.

THOUGHT is substance. Thought is dynamic power. Every thought is a whirling centrifugal dynamic force which, if held in place by the will, long enough, will clothe itself in physical matter and externalize itself to the ultimates of life. That truth, which, by the way, was well known thousands of years ago and taught by those whom the western "barbarians" have considered "heathen", is the basis of the modern Metaphysical, New Thought, Christian Science, or New Psychology

On the other hand virtue is a constant renewing of the spirit. It is constant infilling and growing into moreness. That is the quality of virtue, that it makes a man larger and more of a man, while sin makes a man smaller and less of a man. If virtue and sin did not work this way they would not be virtue and sin. Thus, virtue and sin are not in a statute law, but in the law of human experience. Whatever gives the larger life in human expression is virtue. We know it from its works. And whatever gives the smaller life, the meaner life, the weaker life, is sin.

F.

systems. These movements have the fundamental truth of the plasticity of matter and the potency of will, but each has encrusted itself with its own "dope" of error. By the way, what endearing terms the West and the East have used to designate the character of the other! The conservative Hindoo looks upon the Christian as a "barbarian", and the Christian considers the Hindoo as "a heathen." Would it not be to the advantage of both to "come together"?

F.

HUMAN ELECTRICITY

PRACTICAL METHODS FOR ITS DEVELOPMENT

By HARRY GAZE

DR. Adkins and Lewis of San Francisco have rendered great service to humanity by means of a series of experiments which prove conclusively that the body is an electrical mechanism. By wonderful and painstaking methods, they have succeeded in actually measuring human electricity with the galvanometer.

About five years ago, the author was conducting classes in Golden Gate Hall, San Francisco. In these lectures he spoke of the relationship of an abundant supply of human electricity to the indefinite prolongation of life. One of the students was especially interested in these statements, and told me that he was the subject of some valuable experiments that were being made to fully establish the electrical nature of the bodily functions. He succeeded in gaining permission from Dr. Adkins and Dr. Lewis for me to be one of the few to witness the experiments.

The subject had to swallow a long rubber tube which conveyed an electrode to his stomach. The tube was connected with a galvanometer. Electrical action was clearly demonstrated as the needle gradually turned until it measured eight millevolts of electricity. When a large quantity of oxygen was pumped into the subject's stomach, the electrical action was very much increased. Further experiments by Dr. Adkins and other investigators have demonstrated that electrical action is manifested throughout the body.

Professor Jaques Loeb, of California University, has taught for many years that "Food is of value according to the quantity and quality of electricity that it imparts to the system.

The following extract from the "Los Angeles Herald" of September 22nd, 1902, indicates the author's ideas on this subject six years ago: "Harry Gaze lectured at Blanchard Hall last night. Mr. Gaze advanced the idea that the fountain of life is within each individual, and that men possess the power to generate human electricity to such a degree that old age is ban-

ished and life and youth perpetuated."

The fact that the body is an electrical mechanism has been clearly demonstrated. Methods for greatly increasing the supply of life force in the system have also been demonstrated.

By a reasonable amount of study and application, each individual may gain renewed health, strength and even youth, as a result of augmenting the electrical activity of the body.

There is a distinct relationship between normal emotions and human electricity. Fear, worry, jealousy, hatred, etc., deplete the life forces. These undesirable emotions constitute a constant sapping of the electrical force of the body. They produce nervous irregularities which cut off the full supply of electricity to the system.

If one will exercise a proper discipline over the emotional nature, he will succeed in both engendering and conserving electrical power.

An affirmative, constructive attitude of mind offers the best conditions for permitting an uninterrupted current of electricity through the system.

An extremely valuable method of increasing human electricity is by deep, rhythmical breathing of pure air.

The experiments made by Dr. Adkins clearly proved the efficacy of oxygen in increasing electrical action. It is a matter of common knowledge that deep breathing increases health. Yet it is a fact that the majority of people persist in the habit of shallow breathing, and also of inhaling stale air.

A man who would hesitate to drink out of a cup that another had drank out of before it was thoroughly washed, often contents himself in an atmosphere that has been breathed over and over again, possibly by diseased lungs.

The open window at night in the sleeping room is an indispensable requisite for the perfect electrification of the body. The habit of sleeping out of doors, whenever practicable is also to be commended. Recently, a number of excellent devices have been put on the market to enable one to secure out-

door air with the advantages of indoor comfort and protection.

These consist of indoor window tents, enabling the head of the sleeper, properly protected, to be practically out of doors, while the rest of the body escapes exposure.

The habitual use of this apparatus would undoubtedly produce a very considerable increase of electricity on the part of any individual.

It is important at all times to breathe so deeply and fully that the lungs have an opportunity to move freely in every direction.

Clothing which so restricts the body that this normal breathing is impossible should be discarded.

It is important to choose foods which favor the increase of human electricity. The best for this purpose are natural, uncooked foods.

Cooked foods are always more or less devitalized in quality. The process of applying intense heat breaks up the organic formation of the food, making it comparatively inorganic. In this form, it is more of the nature of a drug than a true food. Fruits, nuts, cereals and vegetables in an uncooked condition supply abundant electricity to the system. Fruits and nuts, unfolding and ripening in the sunlight, are of exceptional value in this respect. Frutarian diet should be regarded as a daily necessity, and not as a mere dessert.

Perfect mastication of food increases human electricity. The process of digestion requires the blending of the alkaline saliva and the stomach acids. This union produces electricity to digest the food. Without abundance of the alkaline saliva, the process of digestion is necessarily imperfect. The prevalent habit of bolting the food, and washing it down with coffee, tea or ice-water is wholly contrary to the principles of engendering human electricity.

It should also be mentioned here that stimulation of all kinds tend eventually to deplete the electrical forces of the bodily organs.

Another important point to remember is that if one eats when there is no normal appetite, the electrical process of digestion is rendered defective. The

life force has no opportunity to properly rebuild the body when it becomes a receptacle for waste material.

All food eaten in the absence of normal appetite is just so much waste material to clog the system and tax the vital forces in its elimination.

These considerations may seem trivial to some, but if one would possess a healthful, pure body, it is imperative that these various departments of life receive adequate attention.

The subject of human electricity cannot be taught without giving important attention to the subject of sex. In the union of the masculine and feminine force, a tremendous amount of electricity is created. Whether this is wisely conserved and utilized, or absolutely wasted, depends upon the wisdom of the participants.

True marriage affords an opportunity to mutually engender sufficient human electricity, to heal disease, prevent or cure old age, and permanently ward off decrepitude and death.

This conservation does not consist of mere repression. It consists rather of such wise expression, that the one participant is enabled to individually appropriate, what the other freely expresses or gives.

A man cannot regenerate his own life by merely retaining and conserving his sex force, but rather by appropriating the force of another in exchange for his own. Life without expression is unthinkable.

If sex-repression would bring regeneration or eternal youth, we should long ago have had a race of undying priests and nuns.

Reciprocal expression is the law of life. We lose life to another only to gain life more abundantly from the reaction.

Many are employing human electricity as a means of healing. It is found that by such simple means as "the laying on of hands," massage, especially when accompanied by affirmative suggestion, increased electricity and renewed health are brought about. In skilful hands, much good can be accomplished in this way, especially when the patient is considered as a student.

The true doctor is primarily a teacher of right living.

In connection with this problem of healing, however, it should not be forgotten that healing is a vicarious process. The suggestion, laying on of hands, massage, etc., of the healer, is an emergency substitute for certain conditions in normal life. One should live above the necessity of healers. If one would live the kind of life that generates abundant electricity or magnetism—call it what you will—he would require no electrical or magnetic treatments. If one adhered to constructive, affirmative suggestion, there would be no demand for mental healers.

The salvation of the future will be attained through the triumphant home life. Every healer knows that much of the disease brought to his attention comes through maladjustment in domestic relationships.

When the sacred laws of creative life are rightly understood we shall not see people who show conclusive evidence that they are starving for the constructive elements of love and life.

The study of human electricity is a very interesting and important one. In subsequent issues of this magazine, I shall continue to suggest methods by which the life-force of the individual may be greatly enriched.

EVERY MAN LIVES in a Reservoir of Health and Soul Content. The Sun is Always Shining. Blessedness and Peace infill the Universe. The Glorious Paens of Harmony are Continually Sounding. The Soothing Touch of Unalloyed Bliss Encompasses Man About. The World is Majestically Beautiful. The Universe is Redolent with the Honey Sweetness of Immortal Day. All is a Vast Panorama wherein All Things are Constantly Working Together for the Infilling of Joy to All and Each. All is Good.

Mortal Man is Mortal Mind. Mortal Mind is Deaf. Mortal Mind is Blind. Mortal Mind is Tasteless. Mortal Mind makes its own shadow and stands in its own light. Mortal Mind buries itself in sense and bewails its lonesomeness, even while Divine Mind, with its Myriad Allness and Fullness, is pulsating all about and Everywhere.

Mortal Man must come out of the Jungle of his own Fears, his Illusions, and his Limitations, and Live the Life Triumphant, which is the Life Immortal, which is the Life Serene. He must Leave the Limitations of Carnal Intoxication, and Broaden Into the Ever Expanding Life of the Spirit.

Everyone who reads these words may shake off mortal mind and enter into the Divine Immortal Life of Spirit which is all about us and yet unrecognized by those who writhe in pain when there is no pain, who cry out in terror when there is nothing to be terrified for, who are bound in the chains of matter when there is no bondage except in the imagination of mortal mind.

There is a Door. That Door is Within. That Door is within Every Man. You have that Door. It is within you. It is within your Inner Consciousness. It is the door of the Heart. It is the door of the Divine Presence. It is the door of God. You can enter that Door. You can enter that Door by a Life of Love and Holy Meditation. These Words have Power. Selah!

THE STAR IN THE EAST

By BERTHA A. WEEKS

'Twas night in far Judea;
And the shadows dusk and dim,
Crept o'er the hills and valleys,
To the desert's purple rim.
The winds had hushed their voices,
And the vaulted, starry dome
Thrilled with Heavenly music
From the angel's far off home.

Below, all Nature slumbered;
While the countless angel throng
In realms of dazzling glory,
Were chanting the grandest song
E'er heard within the portals
Of the fadeless, distant shore:
"Good will, O earthly mortals,
And sweet peace, for evermore."

Lo! dawning o'er the darkness
Of Judea's hallowed night,
A wondrous star is gleaming,
With Celestial, holy light.
Far, on the billowed desert,
Doth its flashing brilliance glow,
And wise men gaze in rapture,
From Judea's plains below.

Guardians of the sheep fold
Start in terror, at the sight;
For Heaven's portals open,
And a flood of dazzling light

Sweeps over sheep and shepherds,
And the white-robed angel throng,
Fling back the starry gateway,
With glorious bursts of song.

Triumphantly, the chorus
Swells the Heaven-born refrain;
And the echoes swing its music
To the vaulted starry train;
While, flashing its Supernal
Radiance, o'er hill and dell,
The wondrous star of ages
Journeys on, its tale to tell.

Thrice favored Judean hamlet,
Where the messenger is stayed;
Thrice blessed, the lowly manger,
Where the Infant Babe is laid,
Shine on, O star, above it,
Thou art herald of the dawn,
That broke o'er countless ages
When the Infant Christ was born.

Hark! the glorious anthems
Grandly roll o'er Eastern plains;
And angel hosts of Heaven
Sing—"Behold! Messiah reigns."
The golden harp-strings echo
Faintly, o'er Judea's gem,
Where, with transcendent glory,
Flashed the Star of Bethlehem.

SOME people appear to think that to be "spiritual minded" means to be "dokey," and purposeless, and far-away minded, and that to be soul centered in the universal realities of life and spiritual consciousness means to loaf about and become a burden upon those unfortunate members of society who have not achieved such ability to shirk the work of life. I need not say that this is not real spirituality. Such foolish pretence falls by its own weight and all men (who are men) despise and avoid it.

Spirituality is an infusing and a permeating of spiritual potentialities and qualities into the material of human life. If spirituality does not vitalize and make more real the lower life of the earth it is not true spirituality, but sentimentality and laziness. The spiritual man enters into human life as deeply and as genuinely as the most densely minded materialist. He enters more

deeply. For he sees deeper. He realizes more truth in things. He values higher and more real.

He works as hard at life's problems as the man covered over by the cloak of materiality. He enters into life with ardor and with vim. He shirks nothing. But he values all things with the true value of spirit, and by looking into the spiritual verities which are seen below the surface by the spiritual minded man and ignored and denied by the material minded man, he makes a greater use of the time allotted him in this grand work-day work-shop of cosmical forces which we call man's allotted human life.

Only the spiritually illumined man can live a *proper* human life. And that life can be properly called a material life, even though the man be self-centered in the spiritual. And the spiritual man will not treat material things as of no value.

EARTH'S REJUVENATING FORCES

(Teachings of the Order of the 15)

1 O obtain power and enter into close touch with nature it is desirable to put off your shoes, and after rubbing the feet with a little sweet oil, walk barefooted while the dew is still upon the grass. This is practiced in many of the occult schools of the East as well as by the Barefoot Friars of the Christian era. Very early in the morning the earth is giving forth its magnetism most abundantly. The forces with which the sun has filled the earth during the previous day have germinated in the darkness (as all life must), and in the morning are breathed out by Mother Earth in sufficient quantity to sustain all her children through the day. While the sun rules the day, and by its creative power causes all life to germinate, still, it is only the masculine force, the Father, and alone it cannot create; but when it is joined with the air, its expression, and commingled with water, the feminine expression, deep within the bosom of the earth, a wonderful alchemical change, called creation, takes place. It is thus that moist earth, the Mother, when fecundated by the sun, the Father, expressing himself through the air, brings forth. When the earth is packed and dry the magnetic rays from the sun cannot penetrate it but are deflected and dissipated, so that instead of fecundating they burn up and wither.

It is through Mother Earth that the life-forces are incubated and brought forth, not only for nature but for mankind. After the magnetic rays from the sun have fecundated the germs of physical life they are developed and given forth by her Breath. Well has the earth been called our Mother, for only through the dual forces generated in the earth is life manifested and nourished.

It is not sunshine alone that gives life, but it is sunshine absorbed, fecundated and sent forth by the earth, and assimilated by all vegetation through its roots, and by all animal life through the soles of its feet, that gives the magnetic nourishment of the dual forces which perfect its life and health. Modern medicine has accepted this fact, under the name of the Kneipp treatment, without knowing its rationale. Walking bare-

footed is now prescribed throughout Europe and at many sanitariums in this country as a part of various nature-cure procedures.

In the ancient Schools of the Prophets and among the pupils of all the great teachers of The Mysteries, much time was given to the study of nature. The disciples being separated from the world were required to spend much time in meditation close to Mother Earth, always with their feet bare and their head covered.

The earth-forces, if allowed uninterrupted play through man's body, bring to him, just as they do to plants, the kind of magnetic nourishment suited to his requirements, in the exact accord with his capacity to utilize it to reach perfection on all planes.

As well might we expect a rose to grow to perfection and bloom with its roots suspended above the earth, as for man to develop without contact with the earth; for not only does he draw health for his physical body from the earth, but also the power that unfolds his inner faculties.

We might give the rose sunlight, air and water, and might tend it with all care, but unless Mother Earth was permitted to first imbibe the forces of the sun, air and rain and by her wonderful alchemical power transmute them into life force, the rose could not grow. In a similar manner a mother eats and drinks and breathes, and by transmuting all the constituents of nourishment, brings forth their essence in the sustaining life-force in the milk with which she feeds her babe.

The Prophet Isaiah says, "How beautiful upon the mountain are the feet of him that bringeth peace." The earth breathes, the mountains acting as her lungs. They are upheaved by her efforts to throw off, in greater abundance, the magnetic life-force. While in the human body impurities are breathed out and fresh air breathed in, just the opposite takes place in the case of the earth entity; impurities sink into the earth and are indrawn and purified, and are then breathed out as pure, magnetic currents of life-force.

Hence upon a mountain the currents would be felt most strongly, and a disciple dwelling there, if at all developed, would thus be enabled to carry the good tidings and publish peace with greater power. It is not mere elevation that permits this action but the porosity of the rock formations.

When the Angel of the Lord spake to Moses out of the burning bush, He said unto him, "Put off thy shoes from off thy feet, for the place whereon thou standest is holy ground." While this might have a literal meaning in connection with the magnetic forces of that particular spot, it has an inner significance applicable to all disciples who can hear the Angel of the Lord. It refers to an initiation. The bush is the same thing often spoken of as a Tree, the Tree of Life, the Tree of Knowledge of Good and Evil, etc. The tree is the spinal cord, whose sap is the kundalini force.

It is the Tree of Life and Death, until, by conscious power, this force is lifted up and made to function in the central canal of the spinal cord. Then it becomes the Tree of Life in the midst of the Garden. The whole story is most simple if looked at as an allegory meant to symbolize an important initiation. We read that "Moses kept the flock," and led them into the desert, *i.e.*, he kept the flocks of thoughts, inherited tendencies, passions and desires, the portion of goods delivered to him by his Higher Self to keep and control.

And he led the the flock to the backside of the desert, and came to the mountain of God." As all students, who have truly undertaken to lead and guide the flocks belonging to their lower personality, can verify, the first effect of the attempt at control is to turn life into a lonesome desert. How often do we hear the student complain that this period of sadness and depression is as though he were forsaken and left alone in a desert.

Just as the shepherd, alone in the desert, must fight off wild beasts, shield his flock from the storms of the elements, find pasturage for them and keep them from straying, so the neophyte must fight the lonely battle with his lower person-

ality in this desert of depression that seems to have enwrapped him. But when he reaches the darkest point—the backside of the desert—he finds the Mountain of God.

He can only reach this Mount by fearlessly entering the desert and conquering its terrors. Here "The Angel of the Lord appeared to him in a flame of fire out of the midst of the bush: and he looked and, behold, the bush burned with fire, and the bush was not consumed." He had met with a realization of the fire of Divine Love; the sun of Righteousness had illumined his heart; he had arisen and met the Lord.

This point is reached when the pupil is able to hear the voice of the Master. When the kundalini force has passed up through the spine and touched the pineal gland—opened the third eye—the disciple is able to see "the glory of the Lord" surrounding him. This is a physical effect which always accompanies spiritual illumination and is comparable to a fire which burns without consuming.

And out of the midst of the bush (solar plexus) he will hear the voice of his Lord. But first comes the summons to "put off the shoes from off thy feet." That is, the disciple has reached a point where he can receive definite instruction from the Master. And the operation of natural forces and how to control them and correlate with them in accord with the divine law of Harmony, is always the first lesson given.

Again we read, "He brought me up also out of an horrible pit, out of the miry clay, and set my foot upon a rock and established my goings." "Miry clay," being non-porous, is the least magnetic, and precludes the escape of the life-force from the earth, while rocks, high hills and mountains are distinctly advantageous. Science is beginning to discover that it is the earth itself that brings forth rather than the rain, or even the sun. They have discovered that far better crops can be raised when the top soil is kept loose and pervious to the magnetic forces.

In reaching these results, however, they have not fully understood the cause. Wonderful results secured in

the arid lands of the West without irrigation, by the process called "dry farming," is only proof that Mother Earth holds within her bosom all the nourishment needed to bring forth to perfection if she is given conditions under which she can absorb the father force and transmute it within her womb.

In the process of dry farming the ground is ploughed deeply, the subsoil packed firmly and the surface pulverized and kept loose and porous by frequent harrowing. Phenomenal crops have been raised where the rainfall was slight and on ground considered for generations as arid and forever unproductive owing to the impossibility of irrigation.

Science, while obtaining results, has only partially solved the problem. It is not alone because this method conserves the little rain that falls, for that of itself would be inadequate to produce the wonderful crops obtained.

It is because the loose, porous soil permits the absorption and out-breathing of forces to go uninterrupted, and the vital forces from the sun, after being fecundated, can be sent forth freely and in abundance. Those who have

never investigated the new process of farming will marvel at the result, for it is real magic of Mother Earth. It is the alchemy of the mother transmuting the sand of the desert into golden grain for her children's sustenance.

It is early in the morning, just before sunrise, that the magnetic forces are flowing most strongly upward. This upward flow gradually decreases until at high noon the forces begin to be again indrawn; the Mother is drinking in the power of her Lord, the Sun. Precisely the same action is taking place at noon between the earth and sun, as takes place at the time of union between man and woman.

The sun (masculine) is giving, pouring out, and the earth (feminine) is receiving and drawing into her womb the force that shall fecundate and bring forth physical life. The very first step in practical occultism is acquiring a knowledge of how Mother Earth works her miracles, and by what means the Divine Creative Force of the Father combines with and fructifies the force of the Mother, for "As above, so below."

(This article is one of a series which we have published from the Order of the 15, of which Mr. F. Homer Curtiss is Secretary, box 4040, West Philadelphia, Pa. Much of the teaching is for public distribution, but some is private. Of the latter class was The Meaning of the Cross on page 269, which I printed through an oversight in not noting that it was marked confidential.)

THE UNCREATE

WALTER SCOTT HASKELL, 1708 Shattuck Ave., Berkeley, Calif.

I am as a black disk on a light ground;
My face is turned to the wall, I contemplate
The darkness and behold a light in embryo.
I turn with a false face and look outward.
Mine eye is single, but my vision is as many.
I see with the eye of the false face
Which sees not the spirit but the form.
Self-deluded, I stand in mine own light,
And mock myself with pictures.
I can never see the true light, because
I am the light. All space is filled with the
Light that I have shed, but in me is no light.

And the uncreate. My breath is the breath of life.

In my secret bosom which is the Mother,
I sleep and dream. My concepts take form.
This is Creation.

In every form dwelleth a god. It is I
Differentiated. I am the builder of mine
Own likeness, my concepts fill all space.
I am one in secret, and many in the light.
I never show my true face, but my false face
Hath many aspects, I am to myself what a
Blind man is to the world. Yet I am the
Builder of the world. The fruits of my labor
Are reapt by proxy.

Thou who dwellest in matter hath not form
Nor life apart from me. I am the create

THE heart of life is Love. The heart constantly turns around and around, in constant swelling accents of rapture. Love is centripetal. It is inwardly centered, but outwardly expressed. The inward centering holds the world in place and the Universe in order. The expression of love is the centrifugally un-winding circumference of life, or phantasmagoria, or matter, where the illusioned dwell.

THERE is Universal Substance and relative substance. That which is substance is substantial, and that which is substantial is that which we can grasp as real. What we cannot grasp as real we say is not substance,—it is not substantial. We can grasp a table or a chair. They are substantial. They are real. But there is another substance beyond these material substances. That substance is not something all may readily grasp, but it is nevertheless a substantial reality,—the most substantial reality—the only substantial reality.

Universal substance never varies. It never loses its substantial quality of reality. Man loses it, but itself never varies. Man's consciousness varies. That varying consciousness makes a different reality and substance for every difference in the grade of consciousness. These different qualities of substance are phases of the one Substance. Man changes to it. It changes to man, but never changes.

ONE man cannot quite know the other man's know, although he may think he does. There is a certain distorting veil or glamour which intervenes between the two, as it does between phenomena and personal mind, to distort and lead astray. In the lower and thicker atmosphere of the physical earth life we "see as through a glass darkly." That does not mean that we should not diligently seek truth and cherish it when found, even though we cast it aside the next day for a higher truth. We learn by experience,—in love. Love is the Highest Law; love

LIFE is thought,—nothing else. Understand fully the significance of this statement and what it means. All natural objects, such as the mountains, the rivers, and the trees, are the expression of God's thought. All artificial objects, such as manufactured objects, and changes of natural objects made by man, are embodiments or externalizations of man's thought. All the things which surround us are the embodiment of thought, either man's thought or God's thought.

But man only knows these objects

Man lives on many planes of consciousness. Each plane has its specific reality. The specific gravity of a plane is its specific density, and this specific density is the reality of that plane. This reality makes the substantial quality of the life of that consciousness. But the substance of one plane is the unreality of another.

Those who have left the physical world and entered the spirit world through the door of physical death sense the atomic vibrations of that world, and find the physical world they left unsubstantial unless they can come in rapport with it again by connecting themselves with some person who is in a physical body. The same law applies to us. We sense as substantial only our own world. The same law works upward and downward. That which is substance to one plane of consciousness is non-existent to another. But Universal Substance remains. Personal consciousness only is specific density. r.

is the Highest Knowledge. All true and abiding knowledge is born from love. It starts in love and ends in love. And love is the segmental interplay of life. Therefore knowledge comes from living,—from living deeply and truly. And there is higher knowledge which St. Paul referred to when he spoke of putting away childish things when he became a man, a knowledge, he said, far above the external knowledge of the carnal man or even of the physical limitation of perception. We only grow through love.

Loving is constantly growing.

through his mind. If man did not have a mind or did not exercise it, all these embodiments of thought would cease to exist to him, though we may predicate that they would have an existence to others, in some sort or fashion. If it is true that man only knows that objects exist because he has a mind by which he cognizes them, it is likewise true that he senses them through his mind and according to the capacity and quality of his mind. As his mind is, so is the world in which he lives.

Man's world is what he thinks.

SHOULD PEOPLE ATTEND CHURCH

(F. P. F.)

Are you a "church goer"? I am not a church goer, and yet I believe in "going to church." I wonder if I am inconsistent? I do not have any regular place of attendance. I sometimes attend the Swedenborgian church, sometimes the Unitarian, and—sometimes stay at home. I do not find what I want in either house of worship. I tried the Episcopalians for awhile, but soon lost interest. Then I engaged a sitting in a Unitarian Church for a year, and made up my mind that I would attend regularly until the summer vacation. I liked the service for a while, but soon became nauseated. The minister's sermons were good—until I knew the man and learned of their unguineness. They had an academic, theoretic, sentimental value. But after becoming acquainted with the minister they lost their uplifting value to me. Strange, is it not, that what he said said something else to me after I knew more of his real character. It was a superficial, worldly, un-Christ-like character.

Then I came in contact in a business way with a *man*. After making a price with me for a series of weekly church leaflets he added that it was understood that if this price proved insufficient we would go over the matter again and make a new price. This was not an unusual thing for a layman to say, such as a liquor dealer, or a grocer, or a shoemaker, but my experience with the clergy had led me to believe they were all unflinching task masters, and I had occasion to sell printing to a great many. My wife and I "kept shop" together in those days, and after our visitor departed we swapped bets about his vocation, for he had not announced his particular connection with the church, we supposing at the time that he was a new treasurer. I decided that he was a wealthy liquor dealer, and the other half of the printing push decided that he sold calico and corsets. I never could quite consider him a clergyman. In the first place he did not look it. Neither did he "talk it" or act it. He and I were firm understandable friends until he lost his life by drowning. I tried to attend his church. I could not

therein get the inspiration and uplift. I told him so. He understood. He was a man of deep spiritual insight who chose to take a poor parish of working people and tell them simple stories of Christ love in order to speed them on their way.

Of course there were people in his church who opposed him, and who objected to the lack of conformity. And he was very careful to conform and pour the new wine into old casks, and only as much as they would hold. But the opposition only resulted in shoving him into a larger parish. Then he took some boys to the country for a "treat." He went out in a row boat,—and sank in the water.

He never advised me to join the church, or to attend the services of the church. He said my church had not yet come. But I was not satisfied with that decision, and I tried to become attached to an orthodox Congregational church. There were people there. Mostly shallow, but good people. Some simple minded Christians,—a very few. Some who wore the cloak,—for business purposes. Some who got under cover for respectability's sake,—poor children, I always pitied them. Some with a modicum of intelligence, and whose hearts delighted in the old Calvinistic theology of damning the other fellow and in salvation for the self. Only a few of these latter ones, however, and they were old men who had made their fortunes in trade and had become sanctified in the golden grease of a greedy religion. And some birds were there in the coop who didn't know why. Misfits. Guess I was one of these. At first I tried to stand the worldly and superficial sermon by cutting it out by going into the silence, and coming back to the earth again in time for the music and the responses.

I tried to get into brotherly touch by going to the Sunday School. Well, there was the usual amount of superficial formalism there, but men in the bible class *thought*. They were working men and did not have the academic polish of the minister, and when they tackled

a problem they settled it in such a straightforward fashion as they would if they were going to string a wire on a building, turn the "juice" on the motor of a trolley car, cut a slice of meat from a round of beef, drive a wagon in a busy town, or plane a board. They were more or less obfuscated by the scholasticism and sentimentality of the clerical interpretation, but when they were asked practical questions of right and wrong they looked at their own lives of the shop or the street and answered from their human experience. It was a good class, and if I could have slept over the minister's sermons and ignored his foolish and un-Christ-like talks, I might have remained there. But I could get no inspiration or spiritual food for a hungry soul. Instead I received a stone. I was submerged by selfish worldliness and superficiality.

I breathed more freely when I ceased going there. I did not know before that a man could be so superficial and self-centered in a little personal life. No doubt he is leading his flock upward. No doubt he is the best man for the place. Of course there are people who attend his church who are larger than he. There may be some who are smaller. The larger ones I have talked with. One told me that his mother wanted him to go to her church and he thought he should go to some church, and although the pastor's sermons and talks were small and mean he overlooked them for the other religious qualities. I tried to do the same, but could not, and so I think he must be larger than I am. I envy him. I took another tack.

I tried an aristocratic Unitarian church because the music was good and I could get a dark seat where I could reach God in the service and get a spiritual uplift which would give me greater strength for the week's work. I enjoyed the service. I got spiritual good. But I could not follow the minister in the sermon. He was unintelligible to me. I did not try to follow. I slept. That is, I went into the silence, and communed beautifully and mysteriously with God. I attended there for something like two years, and

sometimes I think I will commence again. During that time I remember to have spoken to no one who attended the church except a few words with the treasurer. To be sure, I realized that was not religion, or rather it was not Christian religion, or rather it was not Christ's religion, but I was attending a wealthy church, not to be patronized,—I wanted to be ignored.

One Sunday I took my niece with me to the church. Perhaps that is why I listened to the sermon that day, for I had for months become accustomed to going into the silence at once when the minister began to talk. Be it as it may, I listened to as selfish, as un-Christlike talk as ever I heard. He said we should be good to the poor and assist them, not because we loved them, for we could not love them in their poverty and degradation, but we must be good to them for "Christ's sake," and as a preventive of social disorder. I told my niece, who expostulated with me for listening to such a sermon, that perhaps he did not mean quite that. But I lost my affiliation with that church, for the service seemed heartless after that, and the music was sung with the emptiness of a selfish, money seeking utilitarianism.

I trained with the spiritualists just a little while. There is one thing you can say for them, and it is a great thing to say, they are honest and genuine. But there was something lacking there in the line of spiritual uplift and inspiring zeal which should lift the soul up toward God and help a man to be a man during the hard and tempestuous days of the workaday week. It is good. I have some friends there. I am willing to stand up and be counted and receive the abuse of championing them. But the movement is inadequate.

I found a few Methodists whom I liked. I went to the Friday night prayer meetings and could come in touch with the Christian spirit of helpfulness and piety here, albeit that spirit was somewhat narrow in its expression. I worked with them awhile. But a new minister tried to "save" me. Not because I was "tainted" or "bad" but

for some reason he had in his noddle which led him to think that I was lost. Well, I listened to prayers directed to me as an unbeliever, an infidel, etc. I did not mind much, but I soon lost interest in that church. But I got some good out of it, for after the service the spirit of the Lord would lead me in pleasant places and show me the wonderful antitheses of the good parson's meanderings in the bogs of obsolete beliefs. He was a good parson, too, and doing a great amount of good. To certain kinds of people. Who are to be brought along in that dry and hard purblind fashion.

I tried Swedenborgianism. I like the books. I consider Emmanuel Swedenborg the greatest writer on the life and attributes of the soul and the spirit of man that God ever sent to enlighten men. But the New Church! It is all right. It is necessary. It could conserve no other way. Without the bulwarks thrown up the force would be dissipated. They *must* specialize in narrowness and require conformity. Else they perhaps could not be a church. They lay down a liberal proposition, but unless you synthesize as they do, and if you do not interpret the same, you are quite taboo. It's all right. It is necessary. They are doing a great work. God is in their Church. I wish them well. I go there occasionally. But I do not feel at home there. Perhaps because I am "bad."

I tried the New Thought Church a little. Not much. It is good. I haven't a word to say against it. They are my friends. I like them. But—It is inadequate for me. I take no issue with them in their postulates. But their show-up has no charm for my eyes. It is good, however. Go get it, all of you, for it will do you good,—doubtless. Take some salt with you. Keep it under your coat. Lick it once in awhile. It's healthy. A horse likes salt. A horse has sense—horse sense. Some men need to cultivate sense—horse sense.

I tried Theosophy considerably. Quite a great deal. For many moons. Then I quit. Then I tried again. Then I

quit again. Then I started in circum-spect like. That is where I stopped. But I do not get the necessary spiritual uplift there, although many do. Some people can become glamored very easily. It is useful. It is necessary. Sometimes I wish I could become glamored more. Sometimes. Not other times.

I even tackled the Catholic Church a little, but not much. I never tried to be a Jew, but may have been one, in a previous lifetime, or may be one bye and bye. I learned to love and respect the Catholics, and to see much beauty and utility in their doctrines and methods of reaching God. But although I am ultra Protestant, I am not liable to go so far as to accept the authoritative leadership of God through any individual. If I thought it was necessary to do this I would try Mazdaznan, or Baha Ullah, or some rag doll dressed up with sanctity and authority.

I tried others—and failed. Some said I had a "harrd huert" like Flood Ireson, and intimated that I might be "carrd in a carrt"—down below. Not being "skeered" I've often been amused,—and stayed at home with my books and manuscripts. This is not right.

This article already exceeds our general limit of two pages, but I will enjoy printing more in subsequent issues of our magazine.

I go to church sometimes. I do not go regularly. I am not what is called a "church goer." I like all the churches. They are all doing well. They are all inadequate. There is better coming. The better is along the line of bigger and more inclusive, and will not antagonize the little, and the *outré*, but make use of it.

What can we do to make way for that bigger?

It is not enough to criticise. Any half-idiot can criticise. But criticism has its uses. Of itself, without love, it is destruction. Love is an up-builder. We must build. How shall we build? Can you tell? Will you add your quota in thought, word and deed? In the Christ Spirit of Loving Self Sacrifice? For a Universal Divine Humanity?

LIFE'S LESSONS

By ELLA L. LAYSON, Graniteville, Calif.

O INFINITE FATHER, give me the power to more consciously receive the blessings of Thy love and compassion.

In Thee exists the source of all my strength and endurance. In Thy Presence alone do I find comfort and fortitude to bear the trials and disappointments of life.

May we be given the wisdom to see that all the trials and hardships are but the stepping stones to higher conditions, for spiritual development is only attained through the struggles of the soul in its efforts to learn life's lessons. Sorrow and pain, joy and pleasure, all have their purpose, and not until we learn the true law of life shall we be able to banish pain and enter into a life of endless peace and joy.

Contact with matter must ever result in suffering until through discipline the soul learns the use of its powers and the true purpose of existence. All that is tangible to the senses is impermanent and perishable. Such objects are for our use, but we should not become attached to them, but learn to regard them at their true value,—as a means to an end, but not that end. Then we shall cease to depend upon material objects for our happiness, and thus become free from the delusions of the senses.

Instead let us reach out for the real things of life that can be incorporated into our being, and thus become our own through all eternity, and seek to awaken the spiritual consciousness

through reading books on occultism and metaphysics, and through meditation and silent prayer develop the Divine attributes that belong to each of us.

But even here we may become selfish. When we enter into cosmic consciousness it may draw us too far from the practical duties of this life if we give ourselves up to the contemplation of the new truths we have discovered.

But while we exist as physical beings we should do our duty as such. It is no more just or sensible for one to withdraw into selfish seclusion than it would be for all to do so, except for the very few real Adepts, or Masters.

Many are conscious of the help received from Immortals in various ways. From the higher planes of the spirit world they radiate thoughts of love and sympathy, and direct to us the forces that heal our ills, both of soul and body. We do not realize how much we owe to their watchful care.

But why do they serve us in this way whether we recognize or thank them for such service, or not? Surely it is not because of any special worthiness we possess! It is simply that they desire to do the Father's will, and serve Him by helping the unhappy beings whose prayers for aid are answered in this way by these invisible messengers of God. So let us learn from them the true law of life,—to love and to serve wherever the appeal for help or sympathy reaches us.

To be kind, gentle and loving to all is to render loyal service to God.

I met a dog the other day. We had a grand time together. I had a bag of biscuits. He knew it, for he saw me eating them. He wanted some. I gave him one. He swallowed it and looked up in my face and said, "That was very good; give me another." I gave him another, and he asked for more. Soon my bag became so light that I remonstrated with him. I looked in. There was only one left. I asked him who it belonged to. He said it belonged to him. I gave it to him. Then he frisked about me and followed me for an hour, delighted at finding a

boon companion. We exchanged confidences. He told me about his life with a good master, of his neglect afterward, and of running away and getting lost, and finally finding a home where he was now with a family who were very poor, and who turned him out doors on the street to find his own food. He was a good dog; a bright dog of good parts. I told him how I lived a long way off and could not take him with me. He could not understand why he could not go with me, and after I entered the trolley car he ran along side for a while barking an affectionate good bye.

HAPPINESS AND HEALTH

By HARRY GAZE

ALL the world is longing for happiness and health, and many and varied are the ways by which these desirable conditions are sought. Some are satisfied to base their hopes upon the speculative formulas of materia medica and many others are experimenting with a long list of mental and physical contrivances more or less uncertain in nature. In the search for happiness, also, the roads chosen to lead to the desired goal are many. Some seek for joy in a perpetual round of excitement and society, and if for a moment constant stimulation is removed, they sink into depression.

The desire for happiness and health are entirely laudable. A real paradise is the logical ideal of mankind, however difficult the achievement may seem to be. Though the essential desire is good, however, the methods are usually open to very considerable improvement.

Most people desire an almost magical accession of happiness and health. It is only the comparative few who grasp the idea that these treasures must be honestly earned. There is a strictly moral basis for healing. A pill is not a substitute for good will, a bottle of medicine cannot be taken in place of deep draughts of pure air, and a mental or spiritual treatment in the silence is not a substitute for healthful activity.

One can only be well to the degree of experiencing joy in simple activity by wholesome and efficient living. Health means harmony and adjustment. While one's soul should be attuned to the Infinite, the simplest material act should embody an unceasing progression toward greater perfection. Prayer is holy, but so is work and play. Prayer without work is cowardly pretense.

If you want life, brimming full of roscate health and enjoyment, you must live with a golden purpose. Excellence must be the inspiration of each thought and act.

Plenty of open-air activity, open-hearted service, and open-minded study are all essentials of honest joy and harmony.

To live means to express. To be really well and happy, one must seek

to really live, not merely to exist. The bonds of fear and superstition must be set aside. A royal welcome must be given to spontaneity of expression. The creative fire of one's being must be awakened. The disease germ does not dare to attack a man who is really awake; the inert and fearful man falls a ready victim. Stagnation is the soil of disease and decrepitude. Send a message of life to every cell of your body. Millions of sensitive wires, the wonderful nerves of the body, are ready to flash the good news of awakening life to every atom of the being.

The resolve to earn good health and real happiness lifts one out of mental weakness into creative strength. What is disease? It is negativeness! The life forces are too inert to throw off morbid accumulation. The mind is too lazy to dismiss some unhealthful habit from the conservative subconsciousness.

Permanent and ever-growing health are possible to every man. The power is within us to claim our own, yet the demand often needs to be made vigorously. It should never be a shallow, superficial cry for unearned health. Live a life of purity and power, and the subconscious will make the demand for new life an irresistible one. Every good habit of thinking, breathing, drinking, eating or exercising is an investment in the bank of happiness.

If one would live a life of real mastery, he must overcome his deficient habits one by one. Submission to a single undesirable habit is sometimes the weak link which renders an otherwise valuable chain entirely useless.

We should desire physical as well as spiritual health and beauty. Life without active ideals is barren, dull and unprofitable. This is not mere vanity but the art of self-expression. Real personal culture and individual development are aids for all humanity. The healthful man is strong to help others, and does not permit himself to become a burden to his friends and relatives. To make oneself wholly well is a loyal service to our fellowman for the reason that good health and happiness are re-

markably contagious. Every man who is well radiates health.

The optimistic man radiates gladness. It is important to realize that health cannot be bought at a price; nor can real happiness. The lasting possession of these desirable qualities can only be attained by living the life, that is, by conforming to the laws of health and nature. These laws are simple, but they are imperative.

The man who disobeys health laws often points to his constitutional strength as indicating a justification of his wrong habits. This constitution, however, has been earned by his predecessors, and will not permanently endure unless it

is sustained by the same high quality of life that brought it into being. It is a splendid thing to inherit a good, strong constitution in the first place.

A tendency in the right direction is of great value. Good heredity, however, is not a proper substitute for an individual application of health law. The law of self-birth should receive recognition. Knowing that we are constantly building our own forms, we should definitely plan to be more efficient in the great art of body building. This must also apply to mind building. We have the power within us to develop the mind to ever-increasing strength and quality.

DESIRE NOT BUT DESIRE

IT may be said that the key-thought of Purā Yoga is not to desire what we desire, and yet to constantly desire. This statement may be an enigma, unless we properly emphasize the word desire. We must desire but not over desire. We must not desire too much nor desire too little. To desire too much is death, and to desire too little is also death, the one from over intensity which makes for incrustation of the ego with the hard covering of matter, and the other from too little intensity which makes the same result. Truly, man must take the middle path between extremes.

It is necessary that man should desire, for desire is the mainspring of external life, and we must have external life in order to round out the cycles of our being. Without this rounding out we become stranded on the shores of the ocean of time instead of being carried along on the bosom of eternal life. To round out those cycles we must live genuinely and intensely, but not become wrapped up in the meshes of matter so that we lose sight of the full journey of life.

When we see this full journey we do not have inordinate desire. The test which we may apply in order to know if we have enough and not too much is this: We must desire all things which appear to be good, and strive for them with earnestness and our best effort, but we must not become intoxicated with the joy of possession, or experience regrets of any kind when that which we sought does not come to us, and when that which we did not seek comes and makes its abode with us.

True Yoga gives the long view. When we have this long view we know that all things in life fit together for good. But although we know that whatever comes to us is good we do not cease to struggle. Any view of Yoga which seems to teach apathy and listlessness is not true Yoga. We must struggle, but we must struggle wisely, with eyes fixed on the Goal of Life, and not on the mile stones of life's journey.

Such struggle brings with it infinite peace and soul poise. Struggle for the mile stones brings fretfulness, worry, disappointment.

Struggle in Sweetness.

F.

GOD IS NATURE, and Nature is God, but Nature is not all of God, and neither is God all of God. There is Something Beyond the Beyond. Every expression of God, whether that expression is Jesus Christ, the Voice of the Whirlwind and the Thunder, or the Still Small Voice of Conscience, predicates Something More. Something Constantly More. This Moreness is God Beyond.

THE HUMAN GERMATIC AURA

(F. P. F.)

EVERY body is surrounded by an atmosphere, or what is sometimes called an aura, or a sphere. Every man is a dynamo operating a center of force which is spinning and weaving about him the meshes of an atmosphere. This atmosphere, or aura, is more intense and denser, or thicker, the closer it is to the man's body. It becomes attenuated in volume the farther it is removed from the central dynamic producing force of the man, which is the solar plexus.

The physical body has an atmosphere which is palpable to the physical senses. Or rather it is palpable to trained or abnormally acute senses. Some people can tell you that when they come in close proximity to persons they "smell" them. No matter how clean a person is and how recently they have donned clean clothing, those who have acute senses of smell can detect their peculiar smell or aroma, pleasant or disagreeable as the case may be. Some people appear to carry with them a more redolent quality than others. This may not be because they are stronger charged with their especial aroma, but because the difference is more marked from the one who notices it.

Civilized man has lost much of this power to "smell." The more unsophisticated races have more of this power of smelling. A dog can differentiate the smell of each person he meets.

We are constantly generating this aroma and dissipating it abroad as we travel about, and each impress of our foot or our hand upon an object leaves some of that atmosphere which the dog and the acutely developed man can sense.

This aroma is not of a fixed quality. It is different in each man and it differs constantly in character and potency in all men. The man has one aroma in health and another in disease, has one with a full stomach and another with an empty stomach. He has one when the pores of his skin are filled and clogged with rubbish, and another when those pores are opened and allowed to fulfill their normal functions. Every disease has its smell. Every degree of health has

its smell. The kind of food we eat makes the kind of smell. The manner of eating it acts upon the dynamic center of the man and results in a different smell from properly masticated food than from food eaten rapidly.

Each disease has its smell. Different states of health have different smells, ranging in grade from the different ozonic quality. We smell John or Mary when they return from a walk, and they smell good. The city streets give one a different smell from the country roads and lanes. Over-tiredness makes an unpleasant smell. Nature mercifully blunts our sensibilities, because we live in Kali Yuga. When we live in Satya Yuga—those of us who attain—we shall use all our physical senses, and use all the quality of each sense. Then we can be allowed to smell everything, for everything will be good. Now—God is merciful! Did you ever wonder why some of our poorer brothers and sisters who live in close ill-ventilated tenements can subsist in a vitiated atmosphere which would give us congestion of the lungs? Because God is merciful—because God is Divine Providing.

What I have said relates to the physically body of the man. This physical body is composed of physical atoms. The atoms do not smell. It is the combinations of the atoms which make the smell. A bunch of atoms is gathered and potentialized into shape and form by the bodily dynamic force, and if we come close enough we "smell" it. As this combination of atoms which makes up the smell is a constantly moving mass, swirling about its center of force, it gradually dissipates, and loses its character, and the constituent atoms form new combinations and enter new bodies.

Each combination of atoms acts as a magnet. It affects other bodies which come into contact with it. Weaker bodies, or bodies less strongly centered, are negative, and the tendency is for the weaker to be absorbed by the stronger. Two combinations of equal strength which come together act as neutralizing factors and both are changed.

Besides the physical body, which we

see, there is another body which we do not see. In fact there are several different bodies to each man. The astral body has its atmosphere or aura, or sphere, and it can be smelled as well as seen by those who have astral sight and astral, conjoined to physical, smell. It extends about each man, and is potentialized with the emotions of the man, changing in color, in texture, and in shape, as the man's feelings change. Like the atmosphere or emanations of the physical body, the astral body is forming and sending out combinations of atoms which affect other astral bodies with which they come in contact. A man of weak astral body is negative to

a strong one, and if he is brought in contact with it is affected by it, for good or ill.

Every strong emotion affects those who come in contact with it in as far as they allow themselves to become moved by it. The repellant will neutralizes the power of these astral combinations of atoms and kills them as far as they touch man, but the receptive will receives the astral vibrations and sympathizes with them, and vibrates like them.

The mental body of a man has its emanations or aura, which affect other atoms on the mental plane, by similar laws which operate in the case of the astral and the physical.

AUTUMN'S WINTRY GLOW

By BERTHA A. WEEKS

Autumn, God's perfected glory,
Of the Summer's sweet refrain;
Autumn, with its purple vintage,
And its sheaves of ripened grain.
When the chestnut burs are cracking,
And the nut peeps out, to see
What the busy world is doing.—
As it drops from off the tree.

Autumn, when the shadows lengthen,
And evening air grows cool,
When its fading crimson sunset
Drifts a gleam o'er forest pool;
And the cricket on the hearthstone
Sings its cheery vesper song,
Chanting of the golden fruitage
Autumn gives the waiting throng.

Light, the hoar-frost in the valleys
Rests upon the river bank,
Penetrating tangled wild-wood
Where the tarns are deep and dank;
Till the Autumn sunlight quivers
Through the sparkling frosty mist,
And the glories of the morning
Have the brake, and bramble kissed.

With what lovely varied pictures
Autumn's fairies paint the trees,
Mingling tints of glowing color
On the rustling verdant leaves;

O what sport the fairy artists
Have through all the busy day,
As they flit among the tree-tops,
Mingling work with merry play.

Soft, and light, and fairy touches
Fall on leaves of lovely green,
And a sheen of golden glory
Glints the wild-wood in between.
Then a shaft of flick'ring sunlight,
Flecks the forest's dreamy shade,
And a gleam of crimson color
From the fairy's brush, is made.

So they flit, with merry pleasure,
Making beauty all the way;
Till the whisp'ring, murm'ring wildwood
Is one brilliant, large bouquet.
Then with merry shouts of laughter
Drop these fairies to the ground,
Chasing through the waving fern leaves,
Golden tinting every mound.

Out they scamper to the pastures,
Where the rocks and grasses meet;
Leaving crimson glowing leafage
Behind agile flying feet.
Then they cluster thick together,
View their work of beauty o'er,
And with merry words of parting,
Flit through Autumn's closing door.

THE INNER LIGHT

By WILLIAM ADDISON HOUGHTON

Men make their gods; if not of wood and stone,
Of their own fancies, passions, longings, fears,
And kneeling low, cry out in heedless ears
For seeming good, as if upon a throne
Their creature sat, and on his nod alone
Hung boon or bane here and beyond; what
tears,

What agonies, what crimes of countless years,
O false Religion, thou canst ne'er atone!

How plain is true religion, undefiled!
'T is but to heed the inner light—how lighted
We know not, but we know that, reconciled
To that sure leading, souls before benighted
Gain peace, as doth an anxious, erring child
Clasped in mother's arms, where all is righted.

LOVING thoughts are like the stars
—they shine in darkness.

EVERY MAN A SELF CREATOR

(P. P. F.)

THERE is no pain, or suffering, or inharmony in this world outside of you or me. Or somebody else. Suffering and disease are mental states. They do not exist outside of the mortal mind. They do not exist outside of the mind which holds them at the time. Your mental states are not my mental states. Each man is a world of mental life separate unto himself. For one man in a crowd will be sad, another repentant, another dubious, while another will be gay, another thoughtful, another serene. Every man's state of mind is his own. There is no collective, or common state of mind, which men may possess as a whole, although there are consensi, or averages, summed up from masses, which makes a collective-, or reservoir-, or psychical-group-mind. But this is not individual, or within us. We are within and surrounded by it. We are *sub-consciously* affected by this surrounding mind, but it need never affect the conscious mind unless the will allows it to "take the reins" and dominate the conscious mind. Man never experiences pain or pleasure in the sub-conscious mind. It is a reservoir. Man need never be submerged. He can always keep his head above water. He can keep the conscious mind poised above and draw into it that which he wills to draw in.

There is feeling and a generalized intelligence in this thought reservoir, but men (you and I) need not be affected by it, although we can use it when we want to. This reservoir, as I have called it, is one of the constituents, or departments, of what has been generalized as the sub-conscious mind. This word sub-conscious has been made to do a deal of service in the hands of some thought-smiths, who, like the "saw-and hatchet carpenter," can build a house, mow a lawn, or tinker a watch with it. More anon about this wonderful wheel-barrow of a word.

Our states of mind are not only within us but they are within our control, and within our power to build. No man is really amenable to the weather, or to the moods of others, or to outside forces. These really have no power

over the man. The assumption of such power is illusion,—illusion of mortal mind.

Man can feel and think what he wishes to feel and think. He is supreme arbiter of his mental states. No man has any real control over the mind of another man. Any assumption of control is arbitrary, assumed, unreal. Neither has any object power to influence a man. When an object influences a man it is because the man allows himself to enter certain mental states because of the associations connected in his mind with that object.

The object of itself has no potency. For the object which produces feelings of pain in one man will produce emotions of pleasure in another. This fact is beyond question. We all agree to it. That is, all of us who have thought a moment on the subject. Others who have not thought are not to blame for their misconceptions.

What is true of objects is true of all living beings which we come in contact with, whether those living beings are worms, birds, horses, men or angels. No person can induce a mental state in another person unless that other person wills that state to enter and take up its abode with him. Every travelling thought- or feeling-potentiality, whether thrown off from a person with intent to influence another, or thrown off without special intent, has no power to enter the mind of a man if the man wills otherwise. None can be hypnotized against his will. Both must agree. This protection is thrown about a man by the Lord. Man is not a helpless pawn. He has free will. He is responsible. He is controlled by the law of his own development through his past and present choices.

The man who knows this law has no excuse for undesirable mental states. Neither has he excuse for harboring thoughts which have not an upbuilding power. Nothing can come into man's mind unless he is willing. The man who does not know this law allows any thing to come over him and influence his thoughts and therefore his mental states that comes along, whether that

thought or emotion is beneficial and pleasurable, or injurious and painful.

Nothing can harm a man. Everything in the universe magnetically tends to converge to the blessedness of a man. There is no malign influence in the universe outside of a man's own ignorance and unawakened sense of selection of the good and ignoring of the bad. That is all human life is,—selection. The darkened man does not select, or selects unwisely.

The illumined man selects that which is good. Nothing is ever forced upon a man. There is no power in the universe which can force a man. Man himself is force. Man may force his will to create that which he wills to be and to possess.

Every man, when he realizes the Divine Potentialities within, is Invincible.

True, we are but in the infancy of this power of the will, but it is a great step in the right direction to *know* that man has the power to will to be what he wills to be, and by that willing he can bring to himself what he wills to have.

We can always be up. It is only in our weak moments that we come down. We can always live on the mountain tops. We can always domicile in the upper chambers of the mind.

The wise man lives in a charmed circle of the mind. The walls of that circle can be made impregnable to the assaults of all forces which are destructive. He can make that charmed spot a dynamic center of force for good

which will radiate outward and benevolently every living creature. And all things are forms of life, even the stones at our feet, the stars over our head, the earth to which our body belongs, and every object under the sun. All are forms of the outflowing and indrawing life of the Oversoul, though not all existing in the same states of consciousness. And our dynamic center of thought radiates out to all the universe of life to affect it,—precisely according to the character of the thinking which we exercise.

Thus, although every man stands alone and separate from each other man, yet he does not stand alone, and he affects and is affected by others, and by earthly, planetary, and sidereal forces. Astrology may move those who will it to, but the awakened will can overtop all the forces which are in the universe. It is only the weak and purposeless will which is impotent. It is only the servile and non-aspiring man who is led hither and yon by any force which surrounds him.

Truly, a man can be what he wills to be, and the capacity of the will is beyond human computation. And that will has alchemic power to make sunshine out of shadow, harmony out of discord, and pleasure out of pain.

The awakened will. The directed will. The conscious will. Then we become. What? Beyond human comprehension!

God is Conscious Manifest Will.

MAN IS MIND. There is Mortal Mind and Divine Mind. One is Pain, Limitation, Chaos. The other is Joy, Extension, Order. The one is Unreal, Illusion, Nothingness. The other is Truth, Substance, Permanence. Mankind today is equipoised between these Two Worlds, between Illusion and Reality, Falsehood and Truth, Hunger and Fullness. It is for you to Choose the Path. Down or Up. Matter or Spirit. Man or God. How can man choose and tread the Path? By Looking Within. By Studying the Nature of the Soul. By putting into practice the Spiritual Laws of Up Building. And this is finding God. And this is knowing Christ. And this is reaching a Divine Humanity.

MORTAL Mind is Unit,—Divine Mind is Unity. Truth is only contained in Divine Mind, for Mortal Mind is Unreality.

WHAT DO WE MEAN BY THE WORD "GOD"

(F. P. F.)

GOD means good. Our highest idea of good is our highest idea of God. The words are synonymous. Order is good; therefore Order is the quality of God. Mercy is good; therefore God is an embodiment of Mercy. Compassion, honesty, and all the virtues, are good. Therefore our God contains and radiates these virtues.

Man has all the time, through countless ages, been seeking Good. Only the fool has said in his heart "There is no Good." Men have called this fool a pessimist,—and avoided him. And then afterward Good avoided him, and —and then he got lost,—in the Wilderness,—for a while.

Men have specialized Good, else they could not realize the Good. Unless Good is somehow got within the compass of a man it cannot become his Good, though it may be another's Good, if that other can make it Good. For this quality of goodness,—that which makes it goodness and not badness,—is this quality of blessedness. Unless man can appropriate some phase or measure of this Good to himself it has no value to himself. Man constantly seeks value in all things he touches. If the thing has no value he drops it. Then it is not good. It is not of God. *God is all the Goodness in Life.*

Can we specialize and personalize this Goodness? We must do so, or it loses its intellectual and moral value. All the knowledge we gain through life come through some form, while at the same time real knowledge is beyond form. This statement is true of consciousness. All consciousness takes form, whether that phase which we call man, or other forms of life, and yet the consciousness of a man extends beyond the physical form of a man and encircles the distant stars, or the most subtle emotion or thought. Can we say that God takes form and yet is beyond form? Reached through form, but unlimated as formless. Touched in the commonest things but contained in none. Expressed in the up-building life of all creatures, but limited to none. Brought down to our finite senses as Jesus the Christ, but immeasurably beyond person. God can always be seen

through a person and touched through a form, but not contained therein.

All things are created in correspondences with all things. That means that all things co-relate with all other things. All things fit together, although a man may not always see the fitting thing. All things are parts of other parts, even though the missing link be undiscovered by us. All things are but parts,—but parts of a Whole. All expressions of God are but parts of a Whole.

Men—you and I—are focii. The universe of co-related parts focusses in every unit of consciousness, and is potent and cognizable in ratio to the degree of awareness of that consciousness, whether that unit be man or star. The Universe, though cognized as many diverse parts and particles, must be co-related and co-ordinated with man, or man could not know it. We only sense that which we can vibrate with. We only can know what we have an likeness to and correspondence with. If man, and Nature, and God, and the Universe were not component interpenetrating parts of One Grand Whole man could not sense God. God would always remain an Abstraction, and we know that abstractions soon attenuate into negations unless they become transfixed in some tangible form which man knows through likeness. Like interprets like. That which is diverse cannot make an impression upon that which is diverse. Because man has star within him he knows the star, and as man focalizes more of his consciousness into the star and more of the star into his consciousness, he will comprehend more of the star. Thus with God. Thus with all things. Thus with pain and evil as well as pleasure and good. We only sense and know that which can touch us through a likeness or similarity.

The most distant star in the sky; the secrets of the mighty deep; the records hidden in the earth's crust; the infinite combinations of chemical equivalents; the most subtle and abstract, or the most definite and concrete, philosophical propositions,—these must all co-relate and conform to man, or man can know them not. All and each of the

universal life exists because they are all and each capable of transfusion into man's consciousness through similars, or a correspondence based upon fundamental unity in the nature of all cognizable. Man has been considered a Reflection, a Likeness, an Image, an Epitome, of God. Others have called man the microcosm. To all and either he must have a nature which responds, because of likeness. I am inclined to consider that likeness extends to final unity, at-one-ment, glorification, unification, identity.

The above relates more particularly to the Cosmical View. There is a Moral View which concerns man more, for mankind as a whole is more or less removed from this Moral God, because of his immersion in the darkness of materiality. Though intrinsically one, man finds himself far apart. Morality is Order. Order is Trueness. Trueness is Goodness. No man is permanently satisfied with the disorderly, the false, and badness. All men are seeking purity, rectitude, and affection. But this quest is not so much a process of adding as it is a process of divesting. To grow God-ward man does not need so much to add goods to his nature as he does to divest his nature of the falsities and illusions incident to the grossly sensual life. For man is inherently Divine. That which is evil is not the real man. The real man is one with God.

God and man are a two when seen through the refraction of matter, and a One when seen from Above in the clear light of the Source of Being. It is proper and necessary to consider God and man as two while man is enmeshed in the painful limitations of mortal mind, but in the clear light of the Spirit we see all things as a consistent, ever blending, ever changing, ever fulfilling unity. And yet, even in this higher state of unity man is not really all of God at any time, for there is a Constant Infilling. That Constant Infilling is God Almighty.

And that Infilling must come through some Person, as our Best and Truest Friend and Benefactor, whom we delight to love, honor and adore. The Friend is tangible and can be felt, even

though we touch but the hem of his garments. And yet this Friend himself is but a Greater Infilling of Some-thing More.

And yet, while we set off this Best Friend and this Constant Infilling as something to look at and touch, we realize a oneness which the sense-illusions fail to grasp, but which will come to them through deeper penetration.

Good is spiritual. Evil is material. Man is not flesh but spirit. The fleshly garment limits the man, unless he rises above it and enters into his rightful domain of spiritual consciousness. That consciousness extends beyond the human form and encircles the universe. Thus with God, or good. All good must take some form or it is uncognizable,—it does not exist to us. God must take some form of expression, or we may not know God. God must come to us through man, through a human form, or we may not realize the infinite virtue of God,—his love, his compassion, his beneficence.

But God is more than form. He is consciousness, being, spirit. And yet, while God is spirit, and consciousness, he is also expressed in material form. If he could not be thus transfixed he would not be the God of the material man immersed in the darkness of matter. By localizing and limiting God as a form, and as a human form, we can use him as a concrete image for us to copy. All men have idolized God in their hearts, or in their minds. Some have had to make an external idol of wood or stone in order to transfix the idea so that it could become a tangible fact to them. This placing into physical form is wrong only when man does not have the capacity to spiritually idolize and fix that idol firmly and clearly in mental matter. Man today must do more than this, if he would reach the normal standard of development. He must reach the ideal plane with his God, a plane of consciousness above concrete thought, and far, far above words. Verily, the spiritual man can make no image of his God, for he must transcend a physical or a mental imagery, though appearing as a form,

I predicate, on a plane transcending that of ordinary human reasonings, that of the ideal or super-mental. There *is* such a plane of consciousness, abstract and indefinite to man statured in mortal mind, but concrete and definite to the higher mind.

Those people who have the power to hold a definite thought of the form of their God in their minds do not need the more concrete image of wood or stone. Some people have not the power of mental concentration necessary to hold this image. They need to have a concrete visage of God graven in wood or stone. Others have that visage graven in the heart of finer matter than it is possible to use for the wooden image, and therefore more true to the real character.

Such do not need the physical image, and moreover it would be a distinct loss to them if they used a graven image instead of looking within to the spiritual conceptions which are a part of the inner idol. But man must always have an idol, for an idol is but a concrete expression of a spiritual idea. That idol may not be made of physical matter, but it needs to be made of thought matter, even for the more developed man. It is only the unspiritual man who limits God to the form which he makes, either in his mind or in stone. The deeply spiritual man senses beyond physical forms or mental concepts into a world of realities incapable of externalization except in the most crude and distorted manner. But crude only to those who possess crude minds.

If a man transfixes God as the Universal, and Absolute, and Ultimate Good, can he worship him, and strive to grow toward him, and make the idea of God as Good a lever to pull himself out of evil? Certainly, and by no other way could man grow out of evil. But we must also personalize that Spirit of Good in the form of man, realizing at the same time the impermanence of all forms, and the eternity only of a spirit.

There is a personal God. There is a Universal Spirit God. There are many manifestations of that Spirit,—many embodiments. But each embodiment is not all of God, though the largest embodiment practicable at the time. There are many Sons of God, but only the one Only Begotten, or Specially Begotten.

No man who sees the Universal God as Good can worship himself as that Good, though some deluded men have lost sight of that Good and erected an image of clay in its place which was their own self-aggrandisement. Such delusion soon passes, as all imperfect manifestations but make way for the more perfect.

Any system of thought which cuts off God by limiting him to this or that form or phase loses God. Also any system of thought which does not transfix God into a concrete idea loses God. These two extremes of limiting God to a form with specified qualities, on the one hand, or of so spiritualizing the conception of God that we spread him all over the universe and lose him in his very immensity, both fail to sound the depths of God.

We must use God and not lose him. To use him we must use him as Good. We must know that as his essential quality. That must be all his quality. When we do not conceive God as Good we abuse him. And when we abuse him we lose him.

All the way we can know a thing is by setting it off from some other unlike thing. If all things were alike man could not know one thing from another. Even God must be set off from his opposite or we lose the knowledge of God. If there is good there is evil. We only know good because we know its opposite, or evil. And conversely.

Then there must be an Evil, or D'evil. And it may be specialized or personalized. The two work together to make each possible.

Life is a Duality.

MAN must know God as a Loving, Listening, Ever Present Individual Person, with Supreme Over-ruling Power and Wisdom which loves and provides for man like unto a human father.

HIGHER AND LOWER WILL

LET us say there is a Higher Will and a lower will. One may be called God and the other man, if you like,—and remember words are not final but are created for use and not to be set up as idols or as fetishes to be worshipped. If you are a Theosophist you may call these two The Higher Self and the lower self. Or you may call it spirit and matter. Or Divine Mind and mortal mind. Or God's Proprium and man's proprium, if you use Swedenborg's terms. Or if a follower of Paul you may call it the carnal man or old man Adam, and the spiritual man, or the new man, or Christ Jesus. These different sets of terms do not mean quite the same, for each seer saw God's Verity from his especial point of view, but they approximate, and the spiritual man can synthesize.

Let us call the lower will inclination, and tendency, and not call it will at all, leaving that word to denote the real exercise of the choice or volition of the thinker. The Theosophists call it desire sometimes, in contradistinction to the will,—desire being blind, unenlightened and uncontrolled inclination, and will being the moving of the mind of the man by the higher or enlightened choice.

It does not matter what word we use if we do not become attached to the word and lose the inner quality of the meaning of the word. For every time we define a word (and we *must* define) we lose the greater part of its meaning and its value. But we get all of that meaning we can hold, perhaps, and all the value we can use.

In order to carry out this line of reasoning let us say that only the Higher will really uses judgment and has choice although the lower vehicle appears to use judgment and have choice. I doubt, however, if the lower mind or will ever uses individual or personal judgment, but is swayed by surrounding forces, and by the quality of its own baser constitution.

The lower mind thinks after a fashion, and therefore it exercises a certain

quality of choice, but this is not real individual initiative, but the result of forces within and about the man which operate the man according to the nature of these forces. Men are led more by this lower mind than they are aware of, and more than they care to admit.

It is the purpose of this magazine, and of the other workers along the line of what is variously called new thought, metaphysics, etc., to show man that he must control the lower vehicle, and rise into the full use of the higher faculties of the soul. The higher animal, whom we designate man, stands poised midway between the extreme of the lower mind with its animal nature and limitations, and the angelic mind, with its quality and capacity. Some call this higher mind Cosmic Consciousness. That is quite a good name for it, and will do as well as another,—if we learn the meaning. It is a higher consciousness.

The lower vehicle has no real discrimination, but it has a certain quality which we may call discrimination, if we use that word to define the choosing which enables it to survive in the struggle for life, because it remembers past mistakes and profits by them. This is what the higher mind does also, but the higher mind has something which the lower mind does not have, and that is the light of intelligence to guide it. The animal mind reasons in a blind way, but because it is blind it is bound to do what the forces about and within it make it do. Only the higher mind, with its reason developed into intelligence, can choose wisely and contrary to the blind promptings which are a part of its surroundings and its own unenlightened nature.

Some call this lower mind the sub-conscious. Well, that name will do. But we have got in the habit of shoving most everything into a heap and calling it "sub-conscious." This is easy,—for a while, but results in confusion later when we wish to find something in that melee and give it proper use.

Human Life is a Mental Workshop.

Thoughts Flow. They Come and Go.

Man Holds them Momentarily.



II. EDWIN MARKHAM, POET

TEN years ago, I was living in the home of a very clever woman, Mrs. Cordelia Briggs, of Oakland, California.

Her home was remarkable in many ways, but the most interesting feature was "The Upper Chamber." The top story of the house was so built that it formed a unique temple. Apart from the many meetings and lectures that took place in this beautiful room, ample interest was afforded by a wonderful collection of natural history specimens from all parts of the world, which the good lady of the house had personally collected.

This home was the mecca of mystics, students of theosophy, new thought and every branch of occultism. It was my good fortune to meet, in this delightful place, many very interesting and famous people. Among the number was one who claimed my deepest interest and appreciation, — Edwin Markham, the great poet.

Of the various meetings held in "The Upper Chamber," the most interesting was held on every Sunday afternoon. Professor Markham was an active participator in the proceedings of this meeting. Mrs. Briggs was a deep lover of the doctrines and visions of Emmanuel Swedenborg and learning that Edwin Markham, head-master of "The Tompkins Observation School at Oakland was likewise interested, had invited him to attend and share in the meetings.

Professor Markham would give the little gathering a profound reading from some one of the voluminous works of Swedenborg, or of Jacob Böehme. After an interesting interpretation, he would invite discussion from those assembled. Usually, we were favored with the reading of an original poem by Professor Markham. This was always a three-fold pleasure for the poet rendered us a treat for ear, eye and soul. All enjoyed his deep, rich, musical voice as he read to us some poetical treasure of his own composition, and were

charmed to see the poet as he read, for he seemed the incarnation of poesy, with his strong but fine face, and his flowing hair and beard; and all were inspired by the lofty thoughts that found expression in his poems.

Edwin Markham is an example of the true mystic. His mysticism does not lead to selfish isolation. He has no desire to live in a cave apart from mankind, but he is ready to sing the song of human brotherhood, and voice the demand for happier lives, better homes and better conditions of labor for the toiling masses. He hears the music of the spheres, but his ears are never closed to the hunger-cry of weary humanity. His vision for celestial things is keenly awakened, but he is ever ready to turn his heart and mind to the concrete problems of human justice.

Men have long prophesied that the next great poet would be the poet of labor, the man who would sing with such creative force of the need of social justice, that the most calloused men would be aroused from their blind indifference to earnest, constructive activity.

Thousands of people now believe that Edwin Markham is the realization of that dream.

In the circle that gathered to hear Mr. Markham in that charming Californian home, there was not one who failed to recognize the genius of the poet. At that time however, he had not come into his own. True, he had written some excellent poems for the monthly magazines, Scribners, The Century, The Atlantic, etc., but though these verses had received very considerable appreciation, his day of triumph was yet to come.

"The Man With the Hoe" proved his great success. Immediately following the publication of this wonderful poem, his fame spread over the world. Yet the poem was written nine years before its publication. It was inspired by the poet's contemplation of Millet's famous

painting. The lines are too well known to need repeating here. Not only is this poem singularly rich in poetical beauty, but it is a forceful and dramatic demand upon the lords and masters of earth to account for the distortion of the man with the hoe who bears upon his back the burden of the world.

Some critics have said that the poem is untrue to life as it represents man, who was once perfect, crushed and brutalized by oppression. It has been pointed out that this is contrary to evolution. The sin of the lords and masters has been to hold the man with the hoe back from his proper development.

It must be admitted that from a scientific point of view, this criticism is worthy of consideration, although it does not really lessen the moral force of the poem.

Throughout the poems of Edwin Markham, however, there runs the frequent suggestion of golden ages that have passed away. There is also the strong faith that these glad days will return again, and that the hearts of men will be happy as in the days when the world was young. In this respect Professor Markham agrees with most of the world's great mystics.

This great poet is an intense lover of nature, and loves to worship the Infinite Spirit in the open and in the woods.

From a hygienic standpoint, many

(Next Month. Elbert Hubbard.)

might learn a great lesson from Edwin Markham's example. He believes firmly in the value of pure air as a source of mental inspiration as well as physical strength.

From May to November, at least, he sleeps at night in the open. Even in the winter, he dons his Santa Claus nightcap, and with his body well protected, defies the cold.

In a recent number of "Success" Mr. Markham says: "Once there was a romantic variety of young women who were ever sinking in picturesque swoons, white as broken lilies. They have vanished unregretted, and with them the pallid young ladies given to 'dropping into a decline.' We are now making the decline unfashionable. For science has shown that tuberculosis (as the decline is now known) is curable, yes, preventable by normal living, by deep breathing and by outdoor working and sleeping. Man was not made to spend his days and nights shut away from the life giving air. We do so spend our lives; hence White Plague comes as the law's grim rebuke." In this way, Mr. Markham is helping to carry the message of life abundant to the masses.

As long as his soul may desire, we trust that Edwin Markham will continue to live on in vigorous health, and to bless us with his beautiful poems and his sound, practical advice.

FREEDOM THROUGH LOVE

MRS. GRACE E. KING, 25 Bellevue St., Willimantic, Conn.

Broken, the chains that have bound me;
Burst, the old shackles of thought;
Open, the door of my prison,
Freedom for me has been bought.
Fallen, the bars from my window,
Flooding my cell with bright light,
Gone, the grey mists of despair.
Gone, the drear darkness of night.

Oh, such sweet peace and such gladness
Are filling this heart of mine,
Surrounded by golden splendor;
Oh, what a message divine,
Falls on my ear as I listen
And gaze with a startled awe;
"Child, you're free, go whither you will,
See, I have opened the door."

Open, the door of my prison,
Free, to go whither I will;
Free, to choose gladness or sadness,
Free, to choose goodness or ill.

Slowly, the walls of my prison
Are crumbling to dust and decay;
Slowly, the darkness is turning
To glorious sunlight of day.

Gone, is my bondage forever,
At last, my soul, you are free!
To dwell by mountain or river,
To journey by land or by sea.
Whence comes this wonderful power,
By whom is this miracle wrought,
Whence comes this peace and sunshine,
By whom is my freedom bought?

List! to the voice that is speaking,
Seeming to come from above;
"Child, your mighty deliverer
Is the wonderful power of love."
Love, for the high and lowly,
Love for the great and the small.
'Tis love who has burst your shackles,
'Tis love who has conquered them all."

COMMONALITY BUT DIVERSITY

THE New Age is not to be an age of dignity, aloofness, and superior I-ness to thou-ness. Dignity always has at heart this feeling of superior I-ness. That has no place in the Coming Kingdom. People there will never be "stiff." They will never stand aloof. They will never be "distant." Reserve will have no place there. All the virtues co-incident with loving friendliness will take the place of these lower qualities of conservatism, many of which may have been necessary in the past as barriers or bulwarks to hold man in check so he could receive the discipline necessary for the higher life. But to all those who read these words it is possible to "come up higher." The right kind of "poise" is right. But such poise has no stiffness, no strangeness, no feeling of superiority. If it has it is not poise, but the attitude of vain glory and self-aggrandisement at the expense of the common body.

The key-note of the New Age will be the Commonality of Man. This commonality is not to be an academic postulate, or a sentimental idea. It is to infuse and be a part of the actual life of service and helpfulness. But this does not mean that men will not differ in character and personality. There will be no dead uniformity, either physically, mentally or spiritually. Men will differ, but they will enjoy that difference, and recognize in the different qualities which all express a common oneness of the social body and a unity in aspiration and life. They will synthesize in social accord with the profits and the losses, the ups and downs, the pleasures and pains, of the other fellow, and by this sharing they will take on some of that other and give to that

other some of their own, thus enriching and adding to their lives and to the lives of those around them.

There will be no "old age." Grown men will have childish hearts and simple manners, and play and romp as children. The indefinable charm of child life, without its limitations, will encompass man about, and all will romp and sing on times and occasions. The deeper thinkers will play fool with the lighter thinkers, and the younger minds will link hand in hand with the older souls in a common quest for learning and for light.

All will feel the coursing blood in their veins of eternal youth. The joy of living will shine out in every human face. The aged will skip and jump about like lambs at play, for all human ills will be overcome in the consciousness of perennial health and youth.

Will the New Age of Man be a Socialistic Age? Not according to the present ideas of socialism. It will not be a socialism of external laws which are created to make a man do this and that in order to conform to the doing of some body else's doing. It will be a spiritualization of the man within which will result in a socialization of the man without. Does the present socialistic propaganda tend in the direction of the New Age of Man? Not directly, but God works in all movements and all powers of earth life to bring men toward him. There are many men who can come upward to God through the present external socialistic propaganda. They cannot be spiritualized directly. They need to be awakened and their interior life opened through external agencies. The socialistic movement is the work for them.

F.

THE LAW

WALTER SCOTT HASKELL, 1708 Shattuck Ave., Berkeley, Calif.

Fear you, that I'll not be punished
For the deeds of error done?
That you send me bitter feelings
From the morn till set of sun?

Though my pride oft stays confession
To the rank and file I meet;

Conscience smites with sore aggression
In my self-confessed deceit.

Unseen players, strings are thrumming.
Bringing false notes back to true:
And of chastening, all that's coming
Comes to me through self, not you.

THE mind of the ordinary man is a wild domain, with deep canyons, tangled foliage, roaring torrents, destructive hurricanes, wild beasts, and a *Thinker!*

THERE is nothing to life but sensation of life. Think a moment and see if there is anything in life that does not come in its genesis from bodily sensation. I mean *my* life when I speak, or *your* life, if you are considering your life. And, as a matter of fact, I cannot sense your sensations and your life and you cannot sense mine. Each one of us must be content to sense his own sensations, for he can never encroach upon the sensations of another. Another can do something which makes us sense something, but that sensation still belongs to us, and not to him, even though the action which called forth that sensation was his act and not ours. Our life is based on our sensations of life. Where is that sensation? In the toes, or the hands, or the arm? No, the sensation is in the brain, or more properly speaking in the mind, which focalizes in the brain and the spinal cord.

But man has something more than sensation in his make up. He has a will. He can control his sensations by

his will. He can leave out sensations from his consciousness which would otherwise intrude, he can modify sensations which make their appearance but which are not of themselves satisfactory, or he can create sensations out of whole cloth and make them a part of his mental life, and therefore of his real life.

He has the power over sensation. And as all life is sensation, and there is nothing else as far as the human mind can know, he can make human life what he wills it to be.

This I can say without either affirming or denying the postulate that there is nothing in the universe outside of man. My postulate of the supremacy of the will over sensation as a creator of the life of the man apart from outward conditions, is separate from the postulate that there is a life outside of the man. I maintain, however, that there is such a life outside and different from the man, and which man, of himself, may not really alter.

Mortal Mind is the lesser vehicle.

(Since reading the above article, in the type, I see my postulates need explanation, or rather amplification. Words are so inadequate and immobile! Later I hope to be able to elucidate this interesting,—this important,—but this somewhat complicated subject. I have something important to say, for I take issue with the materialistic view of the western psychologists, and am unwilling to go so far the other way as some of the eastern subjective schools. Christian Science is one school of eastern psychology; New Thought is another, only slightly different; Theosophy goes to the same storehouse, but selects a different assortment; Mazdaznan and Bahai have their eastern message; Yoga is from the east. I find in no one my complement, but congratulate you if you can. But if you do you will probably not care to study with me, for I am tied to none, but have an especial system of metaphysics to consider. And it is good.—good to live with.) F.

IT has been said that "God is self-complete and beyond and above the universe." This statement is only true in a sense. God is beyond and above the physical and external life. God is more than that, surely. Who among us would be content to limit our conception of God to the material sticks and stones which we have about us? I doubt if even the savage fetish worshipper really does this. But the savage sees in the physical object an embodiment of the power and the spiritual potencies of his God. So do we. We consider that God is beyond and above the universe which is cognizable to man,

but not beyond and above the spiritual substances upon which the universe is built. We cannot disassociate God from his work,—the universe,—but we do not limit him to his work. The universe is God, but not all of God. It is God's expression. Thus, our friends who worship Nature as God are partly right, although greatly limited in their mental and their spiritual perspectives. But are we not all limited (more or less) and may not our brother Materialists point their fingers at us, and find holes and rents in our statements, as we do when we look at them and see their limited view? F.

Progressive Propagandas

In this Department we intend to publish accounts of the progress of the different religio-philosophical-scientific movements in Boston.

THE WARREN AVENUE BAPTIST CHURCH

By IMOGEN BURNHAM

THE Warren Avenue Baptist Church stands for the Fatherhood of God, the Brotherhood of Man, and the Service of Humanity. It is distinctly a Baptist Church, but broader than its creed. Its minister, Rev. Herbert S. Johnson, says, "We do not want to make Baptists of men, but *Christians*," and his aim is to bring men into right relations with God, and to make them feel that the church is interested in all the conditions and problems of their everyday lives. Dr. Joseph E. Perry, the very efficient minister, and three women visitors, with a wide awake board of deacons, constitute the working force.

That the church fills a great need in the community and has been widely helpful, is evidenced by the immense congregations that crowd the large auditorium every Sunday evening, filling all the seating capacity and standing room, and even crowding the speaker on the platform into a few feet of space. These congregations are of every class, condition and creed, and at least two thirds of them are young people, bright and mentally alert, who are satisfied only with the best thoughts of an honest seeker after truth.

Mr. Johnson is the originator of no new cult or propaganda that draws people who are always seeking for some new thing. He preaches the old-fashioned gospel of salvation through Jesus Christ, but with a power and persuasion that convinces. His Sunday morning sermons are for the strengthening and upbuilding of Christian character. For the Sunday evening service he always takes some topic or event of the day which is in the public thought, gives a resumé of the subject, interspersed with an occasional bit of humor, or amusing illustration, that sends smiles and ripples of laughter over the audience, then he draws his great spiritual lessons from it, often in vivid word-pictures that glow with color and life,

closing with an earnest appeal for the life of service to God and humanity, which always bears fruit in the after-meeting. This evening service, that critics, who merely read the sermon topics in the newspapers, have called "sensational," is distinctly evangelistic in tone, and there is nothing "sensational" about it, except as impassioned eloquence might be termed sensational.

What is the secret of Mr. Johnson's success in winning for his church so large and loyal a following in a city that is noted for its brilliant preachers and its numerous creeds and cults?

First, he believes with all the intensity of a strong nature in the gospel he proclaims, and the whole world admires and is ready to follow a sincere leader.

Then, he is a seer. He has had a vision of the greatness of life, and the infinite possibilities of the human soul, with its background of the eternities. Men are not "poor worms of the dust," but immortal souls, with God-given powers, that when God-directed are unlimited in their possibilities.

He appeals to all that is highest in manhood, to all that is truest in womanhood, and for all that is pure and sweet in the home life, and is utterly fearless in his denunciation of evil and injustice. What wonder that people flock to hear the message that gives wings to their deepest longings and highest aspirations?

His is a gospel of hope, and optimism, and good cheer. Boston is full of heartsick, homesick, discouraged souls, and this evening address, in a bright and attractive auditorium, augmented by some of the best music in the city, he intends shall prove a panacea for all such ills. He knows men's hearts, and the conditions and temptations surrounding their lives, and with a broad sympathy and a clear understanding of these conditions and temptations, he can speak straight from his

own heart to the hearts of his hearers. He begins his address usually with some humorous touches, smiling over his audience in an intimate, friendly way, that leaves the impression with each one that he is addressing him or her directly,—touching the heart of every homesick boy or girl,—and making all feel that this is, in reality, a great, pleasant family gathering. He has an unusual way of giving a homelike atmosphere to this evening service, and to all the services in fact, that brings the lonely stranger back to them again and again, until it becomes a habit.

Mr. Johnson has given himself without reserve to the service of humanity, and always responds to every call for counsel or help, whether it comes from prison, jail, hospital, or home, and no soul is so deeply fallen but he will give tireless effort to uplift and save.

With all this he is a practical man, with good business sense, a lover of nature, an enthusiast in all out-door sports, deeply appreciating good music and literature and everything artistic, and yet one who can adapt himself to all classes and conditions of men,—an all-round man.

Small wonder that with this many-sided nature, such large sympathy for and love of mankind, that it has been his privilege for ten years to minister to large and increasingly larger congregations, with signal blessing, and only eternity can show the full results of the influence of this one noble, fearless, wholly consecrated life,—the man who so often says "I would rather preach the gospel right here in the Warren Avenue church, to this people, than to be President of the United States, or the ruler of any kingdom."

THERE is no success that is not a moral success. Any other success is failure. That means that success is

not in things but in quality. Not in possessions but in principles. It is success to realize what success is. F.

SPIRIT is solvency. Or flux. Or motion. Matter is crystallization. Or solidness. Or fixity. Spirit is the solvent of matter. The greater proportion of spirit the more flux and plasticity to matter, and the more rarified its constitution and the less palpable to coarse

vibrations of vision. The less proportion of spirit the more crystallized and motionless is matter. The nature of spirit is flux. The nature of matter is fixity. Spirit is solution. Matter is crystallization. And yet the two are but polarity, which makes a one. F.

IF there was no contrast there would be no human life. "Think on this truth." Variety is more than the spice of life. It is very life itself. All our sensations come to us because we can separate one thing from another.

If we could not separate we could not discriminate, and if we could not discriminate we could not realize, and if we could not realize we could not know, and if we could not know we would have no existence. F.

HAVE confidence, but not over confidence. Have caution, circumspection, wisdom. Then forge ahead and fear nothing. Do not vacillate. Fail gloriously if you must fail, and fail like a man and not like a coward. But if you exercise caution and do

your best, nine times out of ten you will not fail. You will succeed. Half of the failures are caused by weakness of purpose after the undertaking is conceived or commenced. The other half are caused by not considering carefully the details. Fear makes for defeat.

CHRIST is not doctrine, or theory, or even belief, of itself. Christ is Life,—a Sanctified Human Life.

Man but slightly touches the Periphery of the Whole of Things!

The Oriental Esoteric Center, 1443 Q street, Washington, D. C., is doing a great work in disseminating knowledge of the higher life. It issues a weekly bulletin, sample copies of which will gladly be sent you. The subscription price is fifty cents a year, which includes the beautiful poems of Ariel, alone worth the price. In fact these poems have a priceless value, from their depth of penetration into the mystery of life, and their great beauty.

What Shall we Eat is the title of a small book of about 100 pages, bound in limp leatherette, and suitable for the pocket or the study table. It contains tables of food value, the law of digestion, hygiene, etc. It is a very important book to study and refer to. The price is only fifty cents, and can be supplied from this office, or ordered of the publisher. The Health Culture Company, Passaic, New Jersey.

Meat and its Food Value, 72 pages, thick paper cover, 5x7 inches, 25 cents, by W. R. C. Latson, M. D., and published by the Health Culture Co., Passaic, N. J., is a booklet which will interest very many people. It considers the subject of Digestion, Composition of Food, Values of Flesh Meats. Combination of Foods, etc. It can be ordered from us, and is offered as a premium to subscribers of The New Age Magazine without extra cost, who forward one dollar with their subscription, and mention the book when they subscribe.

Uncooked Foods and How to Use Them, by Eugene and Mollie Griswold Christian, has had a wonderful sale and reached into many editions. It is a cloth bound book of 246 pages and will be sent to any address for one dollar. Order from us or the publisher, The Health Culture Co., Passaic, N. J. The book contains a great amount of information regarding food, and we print below a brief extract:

The only true function of food is the growth and support of life. The needs of the human body are very limited. All the nutritive elements it requires can be found in their purest form in less than half a dozen different articles, which in a natural and healthy being should be selected by the demands of the system expressed by hunger. There is therefore no reason for feeding upon the innumerable variety and endless and

senseless mix-ups that are served upon the average table.

We know that indigestion, our national ill, can be cured by the proper selection of uncooked foods. We know that constipation, its consequence, can also be cured by their use. We know that irritation of the mucous membrane or lining of the stomach, that hyperpeptia, or fermentation, and the desire for over-eating can all be cured by the use of uncooked foods. We know that where there is no indigestion, fermentation and constipation in the motive machinery of the body, the blood is pure and rich, and that pure blood builds every organ and inch of the body to its highest capacity.

We know that, as compared with cooked foods, it only takes about half the amount of uncooked food to sustain life.

We believe that with these evils eliminated from the human system the ninety per cent. of ills referred to would nearly all disappear.

In treating abnormal conditions which we are pleased to call disease, by proper feeding, it requires the knowledge of a food expert—one who is acquainted with the chemical properties and the process of the conversion of food into energy in the human body.

For instance, a great majority of stomach troubles are caused by the eating of too many starchy foods. This causes hyperpeptia, or fermentation. The consumption of too much starch also causes calcareous or limy deposits to collect in the 2,000 miles of tubing in the body called veins, capillaries and arteries. These deposits create stiffness and rigidity in the joints and muscles.

This condition is specially manifest in the morning, after the body has lain in a horizontal position for six or eight hours. This condition marks the real difference between youth and age. It can be remedied by the elimination of cereal starch from the dietary and the substitution of such foods as will be remedial and counter-active.

In foods can be found nearly every chemical and medicinal element that is contained in medicines, and in this form they can be taken as nature intended them, instead of being extracted, concentrated, and rendered artificial and unnatural, as nearly all medicines are.

In none of the varied forms of matter on this globe is the warfare of construction and

destruction more seriously waged than in the human body. What we call health is but a condition where the powers of construction are made to excel the powers of destruction. By correct eating and the pursuit of natural habits, this condition can be maintained for a great number of years; but when we aid the forces of destruction by taking into the body such things as tea, coffee, tobacco, distilled and ardent spirits, and the host of table condiments that are in daily use, all of which possess only the elements of destruction, we must not be disappointed when we find ourselves devoid of energy and vitality and landed well over into the great throng of the diseased.

The Divine Life is the name of a delightful monthly magazine published by Mrs. Celestia Root Lang, 255 Oakwood Boulevard, Chicago, Ills. This magazine is worth its weight in gold to anyone who has the aspirations to reach the Christ consciousness. The Order of Uranian Mystics has recently instituted a Lodge in co-operation with Mrs. Lang. Ten cents invested for a copy would be well repaid.

Reincarnation and the law of Karma is the name of a very timely book by William Walker Atkinson which will doubtless satisfy the inquiries of very many who wish to know something about this teaching which the west has taken from the east. The book is very carefully written, and contains a mass of information. We supply it at \$1.10 postpaid, or you may order of the publishers, the Yogi Publication Society, Masonic Temple, Chicago.

Diagnosis from the Eye is the name of a book of 160 pages every one of which is actually filled with matter of great interest on the subject of the eye and the human life and character as pictured in the eye. The following paragraph from the introduction gives the motif of the book:

"That the eye is the immediate tie between the soul and the outer world, that it is 'the mirror of the soul,' is understood by all. But unfortunately it is almost unknown that it also reflects every single part of the body and that we are able by systematic experiences,—the wonderful science of diagnosis from the eye,—to recognize with absolute clearness the physical and mental condition of man."

The book is copiously illustrated with diagrams and pictures of the eye and the hu-

man body. It is a popular book, and as I said, intensely interesting and instructive.

The second part of the book is devoted to natural methods of healing, based upon the diagnosis of disease from the eye. This is a very important work. It will be sent from this office for \$1.00 for the cloth edition, and 75 cents for the paper cover, or from the publisher. Kosmos Publishing Co., 3117 N. Lincoln street, Chicago, Ills.

The Foundation of all Reform is a booklet of 80 pp. written by Otto Carque and published at 25 cents by the Kosmos Publishing Co., 3117 N. Lincoln street, Chicago, Ills. It is well illustrated, and deals with the laws of food and hygiene along the new lines of fruit, nuts and vegetable diet. It is a most important book, and should be carefully read.

Huxley's Poems is a handsomely printed book of some 184 pages, with several full page half-tone illustrations. It is a work of art, and I regret that the name of the printer is not on the book so I might give him credit. As for the poetry, Mrs. Fairfield did not stop reading it till she had finished the book, and she says the book is hers, "for keeps." I take it up then, and find that the poetry is very simple and charming. It is not heavy. It is not mystical. It has the charm of the home life of our friends and relatives. It brings us in touch with our human kind as no other style of poetry could do. The illustrations are very handsome. It is a very appropriate gift book, and one which will please the great majority of readers,—those who want simple, sweet, human stories and experiences, without the luridness or the intricacies of the sensational or mystical writers. Price \$1.00, handsomely stamped in gold and bound in cloth. Order from us or from the author, Edward R. Huxley, 1021 Scott street, Springfield, Mo.

Theory of the Universe, by Marvin F. Sweet, 160 pages, cloth, \$1.00. To give this book a fair review one would need to start at the first page and follow the author's argument, which is very interesting. He starts in with the constitution of bodies, stating "matter is composed of minute particles, which are held together by their mutual attraction, and are never themselves subdivided." He then goes into the law of the repellant and attractive forces inherent in these atoms. He gives an illustration of the positive and negative atoms. The nature of

heat, magnetism, electricity, light, etc., are considered, in connection with the theory of the book. The book is very interesting to the student of natural phenomena and to the philosopher who wishes to consider the nature of the ball of mud he walks and sleeps on. It can be ordered of us or from the author, whose address is Unadilla, New York.

The Gospel of Immortality by Champat Rai Jain, is a little cloth bound book all the way from India, and its brown cover with gold stamping, its coarse India paper, and its hand-made printing, all give it a charm to me over and above the most elegantly printed books of our own land. These Indian books and magazines which I receive from the far-away land of philosophy and spiritual life, are kept on my table and viewed for the atmosphere, for the aroma, for the intuitive touch they give me. I like to look at them even when I do not read them. But this book has a value apart from that aesthetic value which I speak of. It is really a well written and important book on the subject of eternal life. I have printed below extracts which will show you the character of the book. Do not send to me for the book, as India is too far off for me to trade extensively, but get the money order for 75 cts and send it to the publishers of "Practical Medicine," Delhi, India.

Life is capacity to undergo change. This is another name for consciousness. We are not conscious of any thing unless it caused some change in us physically. Change is caused by motion, that is, energy in some form or other. Vibration is a manifestation of Energy. Every particle or atom of matter (ether) is in a state of incessant vibration. Therefore energy or vibration is all pervading. Since two or more things, if they are found occupying the same space, must be the same thing or different strengths of the same thing, therefore it follows that matter and energy are either one and the same, or are but different strengths of one and the same thing. Matter

thus is a grosser form of Force. Were it not so whence did the first and every subsequent impulse to vibrate originate? It could not come from outside since there can be no outside to Infinite Space. The impulse to vibrate is, therefore inherent in every atom of Etheric matter. Since nothing is at absolute rest, there are various gradations of force in obedience to the law of condensation. These are either passive or active forces, that is to say, they have the attributes of Resistance (Negative Force) and of Attraction (Positive Force). The law of Attraction and Repulsion explains the rest.

What we call matter is simply condensed energy in a dormant impressible state. What we call mind is the active, impressive force. The former is the Body of God and the latter the Divine Mind. Both forces are everywhere in everything. Both are immortal. This is the fundamental law of electricity too. Positive attracts Negative. Negative repels negative. Positive repels positive. Every thing is positive or negative to every thing else. There is a constant tendency towards Equilibrium. Complete Equilibrium (Eternal Joy) is the aim of all.

The distorted Vedantic theory of all this (Cosmos) being a mere illusion is now definitely shattered to pieces. If God is real we and every thing else in the Cosmos are real. If God is not real then all is false. Who sees the illusion then? Who feels the pain, the annihilation of which is put down as real happiness? An unreal life can not feel a real or an unreal pain. This is so violently opposed to the rational judgement of our senses that it calls for no comment.

Nature is the name we give to God's Body which is the Negative Force. It is subject to the Law of Condensation. Gravitation follows as a natural sequence. It is the manifestations of this Negative Force in accordance with the law of condensation which constitutes the Universe. These laws are immutable. [The book is filled with interesting thoughts, well worth considering.]

IT is not correct to view God as an anthropomorphic deity. The correct point of view is to consider man as Theomorphic. This is a reversal of the telescope. It is incorrect to say that God is like man. This has always been

an incorrect statement. The truth is that man is like God. Man is Theomorphic. This truth opens up to man unbounded avenues of development and grandeur. It teaches that man has within him as a birthright universes of being.

Human Life is but the Bubbling up, or Froth, of Eternity.

SPIRITUAL death is moral death, and moral death is moral degradation, and degradation is darkness, and darkness is sin, and sin is suffering, and suffering we all want to avoid. That is what suffering is for,—to make us strive to live. Suffering is the punishment, or rather the result, of spiritual death. But suffering is kind. Without it we would not climb. Without it we would not realize our condition. Without it we would not strive for spiritual life and struggle away from spiritual death.

THE personal self is not God. It is the impersonal, cosmical, universal self which is the God-self. The personal self is darkness, degradation, ignorance, illusion. The carnal mind must become transformed by Christ into the divine mind before it can become the God-mind. The man who claims to be God before this change takes place is deluded. And yet it is proper that we should strive for that universal God-consciousness, that at-one-ment, that cosmic equation. By striving for it we grow to become,—*something*!

WHAT is righteousness but the living in conformity to law,—cosmical, divine, universal law? And what is ethics but the statement of that law? And what is morality but the realization that certain things result in certain things, and other things in other things? And because we know that certain good things follow from certain other things we act so and so, and that is morality. And what is virtue but the

PROOF is not in things, but in the mind. Things can start the mind into a train of thought and as a result the mind may build up something which looks substantial and call it proof. But proof is always mental. It is always subjective,—never objective. And to be able to build up this image in the mind which we call proof we must have

MEN are growing toward a Catholic faith,—along the lines of sympathy, helpfulness, brotherly love, the Christ spirit. That has always been

Justice, honesty, rectitude, kindness, sympathy, forbearance,—these make for spiritual life. Their opposites make for spiritual death. Their opposites are selfishness, and ever largeness. Life is largeness is always joy. Growing into spiritual life. Contraction is spiritual death. Every thought we harbor has an effect. It results in a larger and grander life for the soul, or it results in a smaller and meaner life. That larger is joy. That smaller is suffering. Each man has it in his own power to choose.

In quite another sense man is a manifestation of God, a mirror, an image. But the lower self,—the carnal mind,—is an obscured mirror and a dwarfed and an imperfect image. For the obscured and distorted to claim perfection is foolishness. But we are born heirs to perfection, and it devolves upon us to turn our toes toward our inheritance and march steadily toward it. We must return to our Father's House where perfection is and not remain out in the Wilderness of Delusion,—in Despair, and Doubt, and Danger.

inherent or essential quality which results from the practice of morality?

Morality is the will trained in the law, and righteousness is the understanding trained in the law. Ethics is a mental code. Neither morality nor righteousness, of themselves, are mental. They must exist as conduct, or become ethics or emotion, or what is called sentiment when we use that word in its lesser or inverted sense.

some materials there to build it with. The same external objects shown to ten different men would result in as many varieties of "proof." For each man would understand the facts differently. And his understanding is from the character of mental material which he has stored in his mind,—carried over from previous "understandings."

the trend, but now we see it more plainly. Progress is constant, although at times we cannot see the hands of the clock move.

Heart to Heart Talk

FROM F.



WHEN I began publishing this magazine last January I decided that I would try and not beg or boast. Financial returns have been poor. I am going to reduce the amount of reading matter a little, commencing with the January issue, until business improves. The magazine will still be worth a dollar a year and ten cents per copy. Some evidently do not think so, according to the following extract from a letter from one of Boston's prominent New Thought lecturers: "If this is a ten-cent magazine we cannot handle it." I will still continue to print a few copies for the western people, and for those Athenians who want it.

A KIND subscriber in Chicago writes: "But why do you use the term *will* so much? Will is not a faculty of the soul, taking faculty in the sense commonly attached to the word, but only concentration of thought."

There is a great deal to say in connection with this criticism, but I have not room or inclination now otherwise than to say that our friend is quite right, except that he does not state the whole story. What he could and probably would say might modify what he has said. I print his words in order to give us all food for thought.

Our correspondent says: "On page 308, first column, second paragraph, fifth and

sixth lines, you say 'only consciousness is life, and there is no life without consciousness.' Now, consciousness means literally, 'joint knowledge,' that is, more or less items, or processes of knowledge united. Consciousness is a certain kind of thought. Thought is a kind of life, or, it is life viewed from a human standpoint. There is no consciousness but in man and some of the higher animals. You say there is consciousness in the mineral: the highest development among minerals is a crystal. Crystalline form is the realization of a simple geometrical idea. Geometrical ideas are the simplest ideas possible. An idea is thought, but the crystal idea is a natural force, as unconscious as all so called forces. Although Devas, so called, are guiding natural operations, these nature spirits can hardly be called conscious, much less their work.

"Consciousness does not begin but among the man-monkeys and in savage man. Man is able to perceive himself, that is, not only his body and its activities, but so perceive his own thoughts. That is why Hegel called man the subject-object: the subject perceives, the object is perceived.

"This activity of inner perception, or self-perception, is consciousness. On a low stage of mental evolution a man perceives his own thoughts but does not realize his own self, so he is conscious, but hardly beginning to be self conscious. That is why consciousness and self-consciousness are generally looked upon as different.

"Hindu cosmology distinguishes seven planes of nature,—the physical, astral and mental being the three lower planes. A plane means a certain degree of density of matter. All matter, being alive, is in a constant condition of vibration. Science knows that vibration grows *slower* as the density of the medium *increases*, or the rarer or thinner the medium, the quicker, or intenser, is its vibration.

"Now, physical matter is densest, therefore slowest of vibration; astral matter is less dense, and its vibrations are therefore intenser; mental is rarer than astral matter, therefore its vibrations are quicker or intenser. It is density and vibration by which the planes differ. Now, astral vibrations are called feelings; the vibrations of mental matter are called thought.

"The rarer planes interpenetrate with the denser. That is, astral matter penetrates astral and physical matter. That is why we are entitled to say that thought is the creative power of the world, and is found in stone and vegetable as well as in man, because man is the only creature which can make his own self an object of observation.

"Pardon me for dwelling so long on this point, please! But I know that some prominent American psychologists use the term